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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, SEPTEMBER 6, 1845. DAVID REED, PROPRIETOR.

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For the Register.

NO SUCH THING AS PRIMARY, POSITIVE AND ABSOLUTE EVIL.

In the paper containing our remarks on the Convention Sermon of Dr. Hopkins, we stated the proposition at the head of this article, as being, in our view, *the truth*, on the question about the origin and purpose of evil. This paper was published in the Christian Register of June 21. In the New England Puritan, of August 14, a strenuous attack is made on the above mentioned paper and especially on the doctrine of *no primary, absolute and positive evil; no evil as a thing which exists by itself and alone.* The Puritan, having quoted the passage and proceeding on the ground that his hearers will *hardly believe* that such blind and impious language *was* ever uttered, is very careful to inform them that he has in very deed quoted *correctly*; 'verbatim et literatim.' As I profess to be a *sober* man and never intend to speak slightly of another man's opinion unless *I think* that I can disprove it; nor to advance an opinion of my own unless *in the persuasion* that I can sustain it by fair argumentation, it seems to devolve on me now to substantiate, if possible, *that view* of mine which the Puritan represents as so *astonishingly strange, dark, incomprehensible, unscriptural and false.* My limits did not permit me, on the former occasion, to go into an extended illustration and proof. It, therefore, accords well with my inclination to resume the examination of this subject. In confirmation of the contested doctrine, I offer the following considerations.

1. That there is, and can be, no such thing as *primary, positive and independently existing evil*, seems apparent from the fact *that the various evils in our world are so connected with the good laws and tendencies of it, as to be inseparable from them. Darkness* is inseparably connected with *the law of light; disease* is inseparably connected with *the law of health;* frost is inseparably connected with the law of heat; pain is inseparably connected with the law of enjoyment; ignorance is inseparably connected with the law of knowlege; etc. Now, in all these cases, and in the *others* which might be specified to make the category complete, the evils are *not* primary, positive and absolute, but *secondary and negative.* Darkness is but the negation of light. We can have no idea of darkness except as *the secondary, and the negative*, of light. We cannot, even in idea, conceive of darkness as being the primary, and of light, as being the secondary; of the former as the positive, and of the latter as the negative. Light is *the primary* and the positive; darkness is but *the secondary* and the negative. There is therefore no such evil in existence as *primary and independent darkness;* a thing which can exist by itself and alone; or which could have existed before the creation of light. And the same fact is predicable of *disease. Health* is a primary and positive law of our nature. But *disease* is not thus primary and positive. It is but secondary and negative. Had not *health* first existed *disease* never could have come into being. Disease and health are but different modifications of the same law; *the law of vitality.* If there never had been health there never could have been disease. The latter is not *a positive*, of which the former is *the negative.* Health cannot proceed from disease in the same sense that disease is consequent upon health. The law on which both depend was instituted *for the purpose of healthful vitality;* not for the purpose of *disease.* The latter, therefore, is but secondary, while the former is primary and positive.

Again, sorrow and joy are different modifications of the same law; *the law of love.* I love my friend; my child. When I see him good and happy I *rejoice;* when I see him wicked and miserable I *grieve.* My joy on account of his prosperity, and my sorrow on account of his wretchedness, are no other than different modifications of the same tendency of my nature. The primary and the positive tendency of my love for my child and my friend is, to his happiness in which I rejoice. This is the true end and purpose of the law by which I am moved in the case. The sorrow for his misery is but the negative, the secondary action of this law. It was given me not for evil but for good.

I had stated that holiness is the best thing in the world, and that sin is the worst thing in it, and that these two—holiness and guilt—are modifications of the same law of human nature, *that of conscience.* The Puritan takes a strong exception to this proposition. I wish he would fairly analyse it and thus inquire if it be not *true.* Conscience is the moral law of human nature. Its office is to *approve of equity; to love moral rectitude; to enjoin righteousness; to forbid sin.* Without this law in his heart man could neither be holy nor sinful. If a man obey the dictates of conscience he works righteousness; if he disobey these dictates, he commits sin. In the former case his conscience *justifies* him; in the latter case, *it condemns* him. The justification in the one case, and the condemnation in the other, are no other than acts and modifications of the same law; that of conscience. Conscience, therefore, is the producer both of holiness and guilt. But, in its relation to the former, it is *the positive* producer; in its relation to the latter, it is *the negative.* In the one case, it is *primary;* in the other, it is *secondary;* because the true end and proper purpose for conscience having been given to man, was, *to make him holy.* Its direct tendency is *to approve, to love, to enjoin holiness.* Its hatred of sin and its condemnation of the sinner is *the secondary* and indirect action of this tendency. The primary and positive office of the human conscience is, to be a blessing, not a curse, to mankind. The curse is inseparable from the blessing.

2. We cannot believe and say that there are such things as primary, positive and absolute evils *without blaspheming the guiltless and adorable perfection of God.* For, in such case, they must be *His* immediate work. All the primary and positive parts of creation are the direct products of God's hand. And what His *hand* does, His *will* ordains. If such evils as darkness, disease, ignorance, pain, sin and death, *are things primary and positive*, then is God the doer and the author of all evil. But, is not he who should affirm such a fact, a blasphemer? And what blasphemy can be more gross and palpable.

We commit a great mistake when we conceive of evils as being *separate and absolute things; as facts of God's creation.* We often speak of the designs and tendencies of *pain, disease, sin* and *death.* In popular language, all this is well enough. But, when we attempt to speak *philosophically, to describe things as they really are*, we ought to avoid such language. In strictness of speech, there *are* no such powers and tendencies as *disease, pain, sin, death*, etc. There *are* such powers and tendencies in the world, as *lead men to commit sinful acts; as inflict pain; as impart disease; as cut the thread of man's life.* But these powers and tendencies do not exist *for this purpose.* It is not their primary office. Fire and water sometimes destroy men's property, their health and their lives. But fire and water were not made for this purpose. Neither are there any things in the wide world *which were made to be an evil;* to give pain; to inflict disease; to cause sorrow; to impair health; to destroy life; to tempt man to the commission of sin. If there be such things, they must be the work of God. Men, wicked as they are, do not make such things; nor wish to make them. What they make are *designed* for some useful purpose. Especially is this the fact with *good* men. 'A good man out of the good treasure of his heart bringeth *good* things.' The more holy a man is, the more entire is his work, that of goodness; and the greater is his resemblance of God. And if good men will not make things which are for pure evil, 'how much less will our Father who is in heaven?'

The Puritan repels the doctrine that '*all the faculties of human nature are for good*' and alleges that there 'is in man a tendency to sin.' He doubtless means *a tendency to sin as an end.* But this opinion we dispute and repudiate. No man sins *for the sake of sinning.* No man gets intoxicated for the sake of making himself a sinful drunkard. No man steals with the intention to make himself a guilty thief. The sin is *the incident;* not *the end.* There is no tendency in man to sin separate from those tendencies which God has implanted in his nature for good.

But did not God, in the beginning, make the world perfect and man sinless? So the Puritan professes to believe. Whence then come the evils which thicken so plenteously around us? Do they come from man? No; they could not for he was endowed with sinless perfection. Do they come from the world? No; for the world, at its formation, was very and perfectly good. And what is evil cannot proceed from what is good. Do they come from God? No; for 'He is good and doeth good;' good and that only. How then can any such things be accounted for as *primary, positive and absolute evils?* But you say that you see them, and facts are indisputable. No; you are in a mistake. Look you through this whole realm of universal nature, what defect can you find in its principles and constitution! How could the world have been better constituted? How could man have been rendered more perfect? We do not assert that God could not have made a better world and a more perfect man. But we do assert that you cannot prescribe *how* it could have been done; that you cannot mention an alteration which would have been conducive to good; that you cannot find out a single thing which exists *constitutionally* either in human nature or in physical nature, that is a primary, positive and absolute evil. And until you have found, and can specify, at least *one such thing* you have no good authority to gainsay our doctrine, *that there are no such evils.* If darkness, pain, disease, sin and death are not evils of the above description—and have we not fairly illustrated the fact that they are not?—where will you find them? Is it modesty and reverence in us—or rather is it not presumption and arrogance—to impute the imperfection of His work to our Divine Creator? To say or to think that the earth He has made is constitutionally a bad world; and that men are constitutionally bad creatures?

S. F.

PROFESSOR BUSH'S DEFENCE AGAINST DR. POND.

[Originally designed for the N. E. Puritan.]

MR. EDITOR:—I deem myself warranted in presuming that the grand object proposed, both in the writing and the publication of the recent series of articles by Dr. Pond, on the doctrine of the resurrection, is the clearer establishment of *truth.* It is doubtless because the doctrine in question is regarded as a very important—not to say fundamental—doctrine, that the examination of my late work on the subject has been gone into, and the results submitted through your columns, to the judgment of the Christian community. Your own intimation respecting my 'novel and dangerous speculations,' and your solemn invocation upon the reader of the 'assisting influences of the Spirit of God,' clearly evince that you regard the *truth* on this subject of special moment to the interests of revelation. All this is well; and I should give but little evidence of my own devotion to those interests unless I am not only willing, but rejoiced, to see the subject falling into the hands able theologians, its merits thoroughly canvassed, and all errors of reasoning and interpretation convincingly exposed. And I will venture to say, that however my self-love might be humiliated by the result, I should not grieve to be compelled, by the force of evidence, to regard the strictures of Dr. Pond in the same light that you do, as 'the luminous exposure of a learned but meteoric guide in the interpretation of Holy Writ.' But as such is not the fact, and as I venture to deem myself capable of showing the unsoundness of his argument in more than one important particular, I trust that you will consider it as a part of the same service to the cause of *truth* to allow me the privilege of offering my remarks, through the same medium, upon several of his positions. As I am conscious of no other than feelings of high personal respect towards yourselves and towards him, I believe I can accomplish my object in an unexceptionable spirit.

The subject is intrinsically one of the deepest concern to the Christian—one which is engaging the anxious thoughts of many minds—and one in which I have personally much at stake. I cannot disguise from myself the fact, that the tenor of the articles in question implies a charge of very serious and dangerous error on the score of the *principles* involved in my conclusions—a charge which, if valid, must deeply affect the public estimate of all my other labors in the department of biblical exposition. Under these circumstances I cannot but feel that it is due to my character and usefulness as a Christian teacher to be allowed the privilege of showing, as much as in me lies, either that those principles are not justly involved in my reasonings, or, if they are, that they are not soundly to be impeached of error. It is certainly no more than a claim of equity, that before a verdict is finally pronounced upon my opinions, I should have a fair and candid hearing—that I should have the advantage of so distinctly stating the *grounds* of my belief that the reader shall be put in the best condition for judging how far they warrant the results drawn from them. It is at least *possible* that those results may appear to be the legitimate logical sequence of premises on all hands admitted; but even if this should not be the case, still it is not to be conceived that the *truth* on any doctrine of revelation should be put in jeopardy by being submitted to the ordeal of a strict, rational examination, whereas wrong may be done to just claims by barring the plea of reputed error. Truth, in the nature of the case, has nothing to fear from the purest investigation. It is falsity alone which has occasion to dread a searching scrutiny. For myself, I desire nothing more than the opportunity of a full and fair presentation of the *evidence* in which my conclusions rest. If this is not sufficient—if the argument may justly be convicted of fallacy—I willingly abide the issue. It will then remain to form a judgment of the *moral* bearings of the subject, and to determine how far the holding and broaching such opinions can consist with *soundness in the faith*—a point, allow me to suggest, equally momentous with any other involved in the controversy, and one in which a clear sentence *ought* to be pronounced on the authority of the absolute assurance of truth, by those who feel that they possess this assurance.

But I proceed to the distinct consideration of the subject before me, in which I shall aim to bring my remarks within the narrowest possible compass. Dr. Pond, in the outset of his letters, after announcing his purpose to 'explain the doctrine of the Resurrection,' sets his view of the import of that doctrine in contrast with mine in the following paragraph:—

'By the Resurrection, I mean something more than the doctrine of a *future life*, or of the *soul's immortality.* Evidently, Prof. Bush understands by it nothing more than this. (pp. 71, 191.) With him, the man consists of three distinct parts, *body, soul*, and *spirit.* In the moment of death, the connexion between the former and two latter is dissolved. The gross body is laid aside forever. The pure intellectual spirit—the *mens*, the *nous*—shrouded in the *pseuche* or soul as an investment, goes into the other world. This *pseuche* or soul is represented as the *vital, animal* principle. Whether it is material, or not, Mr. Bush is not certain. On one page, he affirms that it is *not* material. (p. 147.) On another, he expresses the opinion that it *may* be material; or as much so as light, caloric, or electricity. (pp. 75—77.) But whatever it be, the *pseuche* or soul constitutes the deathless shroud of the spirit. It constitutes the spiritual or resurrection body. I might object here, that what Mr. Bush calls the resurrection body is, in fact, *no body at all.* It is *soul*, not body. The *pseuche* is never, I think, called body in the Scriptures.'

In opposition to this the writer observes:—

'The resurrection, as I understand it, refers to the *body*, not the soul. The soul, when it leaves the body, goes into another world—the world of spirits. If renewed and sanctified, it rises to heaven; if not, it descends to hell. But to whichever place it departs at death, it goes in a *disembodied state.* The *body* has returned to the earth, as it was. It is destined to moulder back to dust, and thus to remain till the morning of the last day, when the trumpet shall sound, and the dead shall be raised incorruptible, and the living shall be changed.'

This I admit to be a fair exhibit of the leading points of difference between my own and the common view of the doctrine as represented in the sentiments of Dr. Pond, and it is obvious at a glance, that the truth or falsehood of this theory (a term used solely for convenience) can only be determined by determining the justness of the threefold distinction in man's nature which I have here asserted. And on this head I wish it to be understood that I make no abatement, retraction, or qualification. I re-affirm, in the most unequivocal manner, the position here assumed; and I assume it not solely on the ground of physcology, or anthropology, but of the most express teachings of Holy Writ. I hold myself prepared to show, upon the plainest canons of interpretation, that the terms *soul* and *spirit* denote, according to the sacred writers, two distinct elements in our psychological constitution, of which the first is shared by man in common with the beasts, while the latter is the prerogative of man alone, and is the true ground of his immortality. The *soul* is properly the *psychical* principle of our nature in contra distinction from the *spiritual*, and constitutes the true seat and subject, even in the present life, of what are ordinarily termed *bodily sensations.*

The gross bodily organism has in truth no sensation. It neither sees, hears, tastes, smells, nor feels, as is evident from the fact, that a dead body is absolutely and perfectly insensate. The power of *sensation* therefore belongs to the *physical* principle, and as this principle leaves the body at death in conjunction with the *spirit* so the inference may be affirmed to be irresistible, that it performs for the *spirit* the same office after death that it did before. In other words, it is to it *a body*, or as some of the ancient philosophers denominated it a *vehicle for the spirit.* The idea of created spiritual existences *without form*—pure disembodied thinking and feeling entities—is one which receives no countenance from reason or revelation. A substance necessarily supposes *a form*, and *a form* of the human spirit necessarily supposes *a body.* It is not of course a *material* body in the common acceptation of *matter*, because it is now transferred to a spiritual world where the gross forms of matter have no place. Of its *intrinsic nature* I affirm nothing, because I know nothing. That it is in some way intimately *related* to those electrical, galvanic, or magnetic agencies, which are constantly at work in all vital processes, is, I think, beyond doubt, but in the present state of our knowledge no one is prepared to speak with positiveness on the subject. Nor is it necessary. The question resolves itself into a pure question of interpretation. Do the Scriptures make the distinction asserted between the *soul* and the *spirit?* If so, Dr. Pond is as much concerned with it as I am. And yet one would think from his language that he regarded it as a mere vagary of my own, which needed only to be mentioned to be repudiated at once. But the matter is not quite so easily disposed of. The evidence of Scripture is not to be winked out of sight because it happens to stand in the way of the current construction of the doctrine. This evidence I propose soon to present to the public in a separate work on the 'Soul,' in which I have aimed to institute a critical examination of all the texts bearing upon this theme, and to deduce from them as far as possible a scheme of *biblical psychology* viewed in its relations to the doctrine of the Resurrrection and the Future Life.

But I here arrest the tenor of my remarks. In another letter I purpose to consider somewhat at length Dr. Pond's theory of the *identity of the body.*

Very respectfully,
Yours &c. GEO. BUSH.

For the Register.

LETTERS ON RELIGION IN AMERICA, NO. I.

MR. EDITOR,—There is something fascinating to me in the thought of writing to a Pole upon the relations of Religion and Liberty in the United States of America. For it is the peculiar character of this relation in America, which is, in my opinion, the guarantee of our liberties. That relation is one of mutual independence, *as far as institutions are concerned*, and I believe that no nation will go on, *without revolutions*, in a progressive career, unless this independence is made the first article of its Constitution.

In looking back upon our early history, and over the Atlantic upon the present Poland, I am struck by a certain analogy of circumstances. In 1620, on the sheres of Massachusetts Bay I see the best blood and thought of England, the heart of English liberty expatriated. The free spirit that had dwelt, more or less constrained, in the English Constitution, had fermented, under the oppressions of an arbitrary Government, and the new wine required new bottles. The old anglo saxon spirit educated by much political experience, christianised by the Spirit of God, came a pilgrim upon the American shores, and brought together the light of European cultivation (for there were no more highly accomplished minds than among the Puritan Pilgrims) and the absolute simplicity of natural life in the wilderness. Immediately began to grow up that Constitution of this nation, which, 155 years later, declared itself, to the amazement and joy of mankind, an Independant Republic. (I shall like to send you a Centennial Anniversary Discourse of R. W. Emerson, commemorating the planting of one of the Pilgrim Colonies in Concord, Mass In this homely story you will see proofs of the above assertion.)

But not less singular than the case of the Pilgrims is that of Poland. At the present moment I behold the Free Government, the literature, the political life of the oldest Republic in Christendom *expatriated*, and a sojourner in France, as a guest. Few people in America know that when Warsaw had been treacherously given up to the Russians, at the close of the last struggle which the Poles made for Independance, and the Provisional Government was exiled, the members of the Diet, with the President &c., organised themselves anew, and declared themselves the unsubdued Government of Poland still. These magnanimous persons with the commissioned officers of the army, in number 16,000, also went to France where the Chamber of Deputies voted to receive them as guests, and allow to each of their number a certain number of francs a month. This splendid national hospitality is equally honorable to both parties, and to the cause of Freedom. Several thousand Poles avail themselves of it.

There, in the midst of the liveliest political and social controversies, it is giving and receiving a great education in liberty. Its martyrposition must needs quicken into energy every thought of the French, which leads to the consolidation of their institutions as bulwarks against the ingress of tyranny, and a too great prerogative of the Executive. The Poles, on the other hand, will learn never again to trust their material rights to the safe keeping of a mere statement; but to hedge them round with strongly knit institutions, whose strength shall be ensured by their *elasticity.*

Many are the mutual lessons which France and Poland may learn, in their present remarkable position as guest and host,—but France cannot in all respects teach Poland. Poland must come, at least in spirit, to America, where Free Government has roots that have been more than two centuries spreading in a virgin soil. Notwithstanding our young nation is so full of the faults of headstrong reckless youth, in the meridian of material success, yet there are facts in the history of its birth and growth, which touch the deepest springs of the social and political existence of nations.

Religion was the spring of the American nation, and it was the peculiar character of this religion which caused that independence of the political and religious institutions (ensuring a principle of growth to both) which shall keep the religion and liberty healthy and of mutual beneficent influence.

Not the mere *want* of a religion, i. e. not natural religion, but a positive, possessed Religion, drove the Pilgrims into the wilderness. This religion was however the very spirit of Freedom. It 'nailed ordinances to the cross of Christ;' it took no account of the good works it compassed heaven and earth to perform; declaring man Lord of the most holy and venerated institutions, it cast itself in full faith upon the Promise that God would not fail to give a witness of himself to every individual and generation of men, provided only they would not shut themselves up in the Past, but 'forgetting the things that are behind, press on to the mark of their high calling in Christ.'

The Pilgrims came to New England for the express purpose of finding a sphere large enough to practise the Bible in; and as they held to no authorised interpretation of it, this was equivalent to a sphere for the development of an immortal spirit, whose exercises should not respect material good alone, but spiritual good in its highest sense. But they were men of short sight, and by no means understood the scope of their principle. They believed that Religion was the spirit of liberty—but they needed, nevertheless, that the Lord should 'help their *unbelief.*' Much of the history of the Puritans shows, how difficult it is for men to 'keep the heights that they are competent to gain;' how prone they are to fall, in practice, below what they profess in theory. Their preacher, Robinson, in the Sermon he preached to the first company who embarked for America, gave them the most liberal council *to watch for the new truth* that should burst out from the Word of God, and warned them against thinking that Calvin and Luther had completed the Reformation of the Church; yet the first Government of Massachusetts Bay persecuted dissidents even unto the death; disfranchised Indians in the name of the Church, and provided a religious test not only for civil officers but for every man who was to enjoy the privileges of a freeman! thereby confounding 'the things which are Cæsar's with the things that are God's.'

But practical errors like these, soon involved a necessity of recurrence to first principles. Some of their number were wiser than the majority and felt the inconsistency. A Christian could not be made, according to their rational creed, by baptism, or any other rite. To be a Christian was to know truths which even the good grace of God has not granted to every man. But God had made every man a member of the social system. An error surely had been committed, either in the theory of Church or that of State when these institutions were identified. For the Bible declared that the 'natural man discerneth not the things of the spirit;' and, on this principle the Church was organised, admitting only those who had communion on the things of the Spirit. Could, then, the Church, be identical with the State, which includes, by necessity, all the rational creatures of God, born, or living in the same territory, whether Christians or not?

Such was the question which Roger Williams, alone among the Pilgrims, almost alone among men, answered; and since in his soul was the first pattern of the true relations of the institutions of Church and State, you will permit me to say a few words of this remarkable man. But I will defer it to the next letter.

Yours very truly, E.

For the Register.

INFIDELITY. NO. III.

In our two preceeding Nos. we have endeavored to show that Infidelity does not in all cases result from any defect either in the mental constitution or moral character of the sceptic, but that, on the contrary, his mental and moral powers, habits and tastes may be such as are fitted to make him a good and believing Christian; while at the same time the untoward circumstances by which he may be surrounded may be of a nature to form within him such low notions of Christianity as shall drive him to the rankest scepticism.

Nor are we, now and here, talking at random and uttering mere conjectures. Examples are numerous which go to establish the correctness of what we say. Paine in his Age of Reason, says *explicitly*, that the source of his unbelief was a supposed incongruity between the teachings of nature and of revelation. He could not he says, bring himself to believe that the author of this fair universe, which everywhere exhibits infallible proofs of infinite wisdom, love and power, was also the author of the Bible. And why, we ask, was he led to believe that the author of nature and revelation could not be the same? Was it because he was depraved in his character? This could not have been the cause since we have certain proof that until towards the close of his life and for years after he had become a sceptic, he maintained a spotless private and public moral character. Was it, then, because he lacked the 'organ of faith?' This could not have been the cause, for though Paine was not credulous, he was universally regarded as a fair logical reasoner and a calm philosopher, and was remarkable for close and careful thinking. How, then, shall we account for his scepticism? The solution of the problem is very easy. Instead of divesting himself of early prejudices and reading the Scriptures carefully as he read other books, he received the absurd interpretations that men had given to the Bible as *true* interpretations of it. Herein consisted that fatal mistake which was the source of all his unbelief. Had he given the Scriptures a candid and critical perusal, he could not have failed to discover that the same evidences of infinite wisdom, love and power are written in every page of the Bible as are stamped on the external universe; and, instead of asserting, as he does, that bigotry, uncharitableness and the other vices which are so frequently seen in the lives of professed Christians, are, if not recommended, at least countenanced in the Bible, he would have promptly borne witness to the fact that the morality of the Scriptures is higher and purer than any that can be found in the most perfect ethical system the world has ever produced, or in all the ethical systems of the world put together. Instead of being defective in respect of its ethical character, he would have found that not only is our highest ideal of virtue, propriety and morality embodied in words in the Bible, but completely realized in the sublime life and martyr-death of the son of God.

If any one questions the correctness of what we here say—if he thinks the Bible defective in morality, we challenge him to produce a single passage of Scripture, acknowledged to be genuine, which approves a single sin, whether existing in purpose or action. So far from this it everywhere enjoins the strictest purity both in the heart and the outward life. Paine, therefore, had he read the Bible as he ought, could never have objected to it that it shocked his notions of duty and morality, and that it consequently could not have proceeded from the allwise and good author of the universe. Nor would he have charged to the Bible the errors and imperfections of Christians since he would have seen that all imperfection and vice are in direct contravention of the spirit of the Gospel.

But to discuss this subject further would be an obvious work of superogation, for the intelligent reader cannot fail to see that the imagined incongruity between the teachings of nature and the Scriptures, which was the source of all Paine's scepticism, was the result of an imperfect acquaintance with the inspired writings, and that he erred, not directly in discrediting Christianity—for this was a necessary consequence of his ignorance of the Bible—but in not enlightening himself as to the spirit, meaning and foundation of Christianity. CLIO.

WILLIAM LAIDLAW.

"We have to record, with genuine sorrow and regret, the death of Mr William Laidlaw, author of the exquisitely simple and pathetic Scottish ballad, "Lucy's Flittin," and various contributions to natural history and general literature, besides being peculiarly distinguished for his long and confidential intercourse with Sir Walter Scott at Abbotsford. Mr Laidlaw died on Sunday morning, the 18th May at Contin, in the county of Ross. His health, always delicate, had been in a shattered and precarious state for some years past, and a second attack of paralysis, in the course of last autumn, left little hope of permanent recovery. He was still able, however, to continue his interest in passing events, and he retained his habitual benevolence and serenity to the last, dying in the midst of his family and relatives without a pang or struggle.

A more amiable or affectionate man never passed to a higher state of existence! His disposition and manners were mild and unpretending, yet tempered with firmness and steadiness of principle. He could not conceive, much less entertain, any sordid or selfish purpose. The vicissitudes and trials of life had neither hardened his heart nor restricted the range of his genial and active sympathies; while the variety of his knowledge and acquirements, gathered equally from books and from the study of nature, was set off with great novelty and ingenuity of illustration, and rendered him a highly agreeable companion. Some of the most eminent and gifted of the visitors at Abbotsford (as Miss Edgeworth, Washington Irving, and Mr Moore) have recorded their impressions of Mr Laidlaw's modest worth, and there is scarcely a reader of Lockhart's Life of Scott, in any part of the civilised world where genius or virtue is revered, who will hear without a sigh of the loss of that early and attached friend of the Great Minstrel, who was ever by his side for nearly twenty years—who rambled with him on the banks of the Tweed in familiar and unrestrained confidence—who shared in the superintendence of all his rural plans and improvements—who wrote to his dictation some of the imperishable scenes of his works—and who, at last,

"When discord on the Music fell,
And darkness on the glory,"

was one of the few who watched over the latest manifestations and the final eclipse of that greatest of contemporary minds. These are high and proud recollections which swell on the heart at this moment of recent loss, and make the death of Mr Laidlaw something more than a private grief. When the noble intellect of Scott had been all but extinguished by disease, on his return from his fruitless voyage to Italy, the first object that awakened a gleam of consciousness within him was the presence of his devoted friend. "He sat bewildered for a few moments," says his biographer, "and then resting his eye on Laidlaw, said, 'Ha, Willie Laidlaw! O man, how often have I thought of you!'" This striking and affecting recognition—the voice of friendship bursting from a darkness and apathy deep as that of the grave—will for ever embalm and endear the name of William Laidlaw.

The deceased was a native of Selkirkshire, born in Nov 1780, at the farm of Blackhouse, situated on the Douglasburn, near Traquair.—He was the eldest son of an extensive store-farmer, in whose happy family Sir Walter Scott is supposed by Mr Lockhart to have witnessed some of those traits of genuine worth and primitive hospitality with which he has heightened his delineation of the home of Dandie Dinmont. James Hogg, the Ettrick Shepherd, was in the service of Mr Laidlaw of Blackhouse for ten years, and was introduced to Sir Walter Scott by Mr William Laidlaw, then engaged in assisting Scott to collect the legendary ballads which had been preserved by tradition in the vales of Yarrow and Ettrick. Laidlaw also took the late Sir David Wilkie to visit Hogg, on which occasion the Shepherd met the great artist with that salutation which Scott used to quote as a model of courtesy and politeness—"Mr Wilkie, I am proud to see you in my cottage, and happy to find you so young a man!" The acquaintance of "the Sheriff" with Mr Laidlaw soon ripened into a tender affection: and the latter, after some reverses and disappointments, at length went to reside permanently on the estate of Abbotsford, which he took entirely under his charge. Morning, noon, and night, the poet and his friend might be seen planning out or improving plantations, buildings, or enclosures. Laidlaw knew the value of every acre of land, as Hogg remarked, and of every tree in the woods, with the characters of all the neighbours and retainers. He was the life and animating spirit of that interesting and classical property from 1817 till the death of Scott in 1832, when the curtain fell on what might be considered a brilliant pageant or dream of the morning, ending abruptly in blackness and desolation! Mr. Laidlaw afterwards removed to the north, where his two excellent and affectionate brothers have been long resident as tenants of large pastoral farms; and he was engaged successively as factor on the estates of Seaforth and Balnagowan, both in Ross-shire. His health at length gave way, and he retired to Contin—the family of Sir Charles Ross of Balnagowan, having handsomely acknowledged their sense of his services by settling upon him an annuity for life. His time was occupied in reading and studying botany, in which, as in most rural matters, he was a great enthusiast; but he declined all efforts to engage him in writing a domestic life of Scott, or record of his intimacy with him, for which he might seem to be peculiarly well qualified. His thoughts and recollections, however, were seldom absent from that memorable period of his life. He loved to dwell on the warm benevolence and kindness of his great friend—on his marvellous genius and unconquerable spirit—and one of the last sensations which death tore from the breast of William Laidlaw was the image of his beloved Abbotsford. [Inverness Courier.

In copying the above notice of William Laidlaw, the Christian Pioneer (Unitarian) adds:—

'His earnestness in religious inquiry was also a characteristic feature of the departed, and that inquiry had led him far from the beaten tracks of the common theology. He was too great a lover of nature to remain a Calvinist. The pure truths of the Gospel found congenial response in his heart.'

SABBATH SUNSHINE.

'The recurrence of the Sabbath,' said Sir Francis, 'is a pledge of the Divine Faithfulness, but especially so, is the sun's regularity in rising. 'Since the fathers died, all things continue alike from the beginning of the creation.' But this is not through unconcern; or darkness at its next coming must thicken into everlasting night. See how red the windows of yonder church are, as the sun shines through them.'

'And look,' Master Brandon added, 'how much more brightly the sun appears to shine in the church-yard, than in the fields beyond!—Doth it not seem, as though himself newly risen, he were re-gliding with his rays, the promise which is written, in golden letters, on some of the grave-stones, 'even so them, which sleep in Jesus, will God bring with him at his coming?'

'It doth,' said Sir Francis. 'God's constancy in nature ought to persuade us beholders of his faithfulness to his word. It is evidence for the Gospel, which will accumulate in strength, morning by morning, unto the end of all things. The covenant, of which Christ is the meditator is with that same God, who, from time to time, doth set his bow, in those rainy, threatening clouds, which intervene between his heaven and our earth.'

MIRABEAU'S EULOGY ON FRANKLIN.

On the morning after the intelligence of Franklin's death reached Paris, when the Assembly was convened, Mirabeau rose and spoke as follows:

'FRANKLIN is dead! The genius that freed America, and poured a flood of light over Europe, has returned to the bosom of the Divinity. The sage whom two worlds claim as their own, the man for whom the history of science and the history of empires contend with each other, held, without doubt, a high rank in the human race. Too long have political cabinets taken formal note of the death of those who were great, of those who were great only in the funeral panegyrics. Too long has the etiquette of courts prescribed hypocritical mourning. Nations should wear mourning only for their benefactors. The representatives of nations should recommend to their homage none but the heroes of humanity. The Congress has ordained throughout the United States a mourning for one month for the death of Franklin; and at this moment, America is paying this tribute of veneration and gratitude to one of the fathers of her constitution. Antiquity would have raised altars to the mighty genius, who to the advantage of mankind, compassing in his mind the heavens and the earth, was able to restrain alike thunderbolts and tyrants. Europe, enlightened and free, owes at least a token of remembrance and regret to one of the greatest men who have ever been engaged in the service of philosophy and liberty. I propose that it be decreed, that the National Assembly, during three days, shall wear mourning for Benjamin Franklin.'

NATURE—PROVIDENCE—DEATH.

'How full the old hawthorn-bush is of berries this autumn!' Master Brandon remarked.

'Ay, it is a pretty tree. In the spring, the green buds were pretty, and then the white blossoms were beautiful; and when they vanished, the thick green leaves were pretty; and now that they are turned yellow with the frost, they and the red berries are pretty. Why, there has not been an hour, but some bird or other has been singing in that bush: the mellin and the throstle-cock sung there in April; and the cuckoo in May, day and night almost; and the sparrow, the piefinch, and the wry-neck, all the summer; and now in autumn the robin sings there from morning till night. There was a sparrow's nest there, at Easter, and soon after a billy white-throat's and a tom-tit's and a thrush's. The birds built there in the spring, and in the summer they sung there; they roost in the trunk, some of them now; and in the winter they will feed on its branches. Not know what is to be seen in the country, George Purbecque! Why, it is quite as interesting, and it is more innocent to view the history of that tree from spring till the lost leaf falls, than it is to watch a rival tradesman falling into one misfortune after another, one shift after another deceiving him, till at last he loses heart, hope and goods, all together.'

'I am very much of your opinion,' said Sir Francis. 'There is a beautiful butterfly, look, on that gilliflower.'

'Ay, look at it, look at it, and let them of little faith look at it. Some mothers grow grey with thinking what will become of their children, in this hard and wicked world. One might wonder, what could go with the butterfly in tempestuous nights, in whirlwinds and in stormy days; but I have noticed it safe under a broad leaf, secure and dry under such a shelter as that, while rivers have been flooded and tall trees been uprooted.'

'The Greeks,' said Master Brandon, 'carved the butterfly sometimes in marble, as an emblem of hope for the dead.'

'And so it is, and so it is. Let the valley of the shadow of death be as awfully dark as it may, and let all unknown terrors exist there, though I dont believe that there are any, still what is there to fear for the human soul, as long as God is in heaven and on earth, and therefore in death, which is the midway passage between the two. For a righteous man, I have no more serious apprehensions of danger in the passage of death, than what may be dispelled by the sight of a butterfly's reappearing in the sunshine among the fresh and fragrant flowers, after the rain and darkness of a stormy night. There are heavy visitations in life, and dark overshadowings, and manifold sorrows; but to them that look thoughtfully over the world, there is no lack of comfort; the lilies of the field, the fowls the air, are all suggestive of faith; and butterfles, may they not be regarded as winged words of hope!'

"I have never seen in all Fatherland a God's-acre so pretty as this church-yard."

"Why do you Germans say God's acre, since everywhere the earth is the Lord's."

"It is because all the tenants of a churchyard are altogether, every particle of them, God's; but in the living world, Mammon has a share; and with most men, it is only just as they belong to the grave, that the prince of this world ceases to have part in their thoughts.

"Six hundred years has St. Winifred's church stood here," said Master Brandon. "And eighteen several times have the sentient, acting, reasoning inhabitants of this parish been emptied into the depths of this ground, the verdure of which is as fresh as ever. One generation passeth and another generation succeedeth, but the earth remaineth for ever."

"It is true up to this time, but it is not eternal truth; for St. Peter says, that the heavens and the earth are transitory like man; and I dare say, are more so in proportion to their vastitude. There is no appearance yet of Salzburg and his bride, a new generation coming up to the altar, over the bones of the dead."

"Francis, it is a melancholy thought, the connexion there is between the happiness of one and the evil of another. The way that I find so smooth and flowery, is what another has trodden down before me, and watered with his tears. How often the master's wealth is an extract out of his servant's poverty. A man's riches may be increased without robbery, and yet not righteously; or, if in innocence, still not unaccompanied by other men's sufferings. It may be through the ill-adjusted courses of trade, or through the capricious allotments of fortune, but so it is, that one hall is often splendid with what ought to have been the little comforts of a thousand neighboring cottages; and there is many a castle in which there is prodigally burning all day and all night the fuel, which in some manner ought properly to have found its way into widows' houses, and on to cold hearths; and were their history thoroughly known, the wines on many a rich man's table would drink like the blood and tears of the oppressed."

"Oh! Willoughby, it is very sad; men are so apt to think that what is lawful is right; but it is very curious, how the roots of one man's prosperity interlace with the causes of another man's misfortune."

"It is so through all life, Francis. With the birth of their first child the parents go over to an older generation; as we grow up they grow old; our wisdom is derived from their experience of hardships; it is through their vacant places that we emerge into business; and over the graves of the dead that we walk to marriage." [Mountford's Martyria.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 6, 1845.

WHO ARE 'LIBERAL CHRISTIANS?'

Some weeks ago the 'Christian Watchman' of this city, in an article with the above heading, denied our right to the name of Liberal Christians. We returned a brief answer which has led to another article on the subject in the Watchman.

The Watchman justifies itself for refusing to recognise us as Christians, because Peter condemned Simon Magus, and John forbids Christians to receive such as have not the doctrine of 'the Father, and the Son,' and the author of the 'Revelation' reproved the Churches of Asia for countenancing abominably wicked people!

As it respects Simon, we cannot divine in what particular his case bears against us. He was Orthodox in his belief, and a Baptist by profession and observance. There is not the slightest intimation that in any respect he resembled us.

John's condemnation of those who did not have the doctrine of the Father and the Son, cannot bear against us, because that is the very doctrine which we are denied the Christian name for insisting upon.

If any one wishes to appreciate the extent to which uncharitableness and gross abuse are carried in Orthodox religious papers, let him read the accounts given of the sort of persons for countenancing whom the Churches of Asia are rebuked, in the 2d and 3d chapter of 'Revelation,' and with whom we are classed by the 'Christian Watchman.'

We quote with the liveliest gratification the following paragraph from the Watchman.

'The Register attempts to escape the force of our questions by saying that certain religious denominations appropriate to themselves the title of 'Orthodox.' That however does not apply to Baptists. They take no human creed for their standard. They wish to be known simply as Bible Christians. They seek to be just as liberal, and just as exclusive, as the Bible. Whatever creeds or articles of faith particular churches may adopt for convenience sake, they stand, and have ever stood, upon the platform of truth revealed in the Bible, without the authority of any human expounder.'

If the Baptist denomination adhere faithfully to this ground, they will recover the position they once occupied as prominent champions of religious liberty.

Again the Watchman says:—

'We are content with being liberal enough to acknowledge those to be Christians who believe and practice the truths revealed in the Bible.'

This is being liberal enough for us too; the only difficulty about it is that some Christians while they profess to be Protestants, by proclaiming their adherence to this declaration of liberality, as made by the Watchman, add a small clause, which makes it read thus:—

'We are content with being liberal enough to acknowledge those to be Christians who believe and practice the truths revealed in the Bible [ACCORDING TO OUR INTERPRETATION OF IT.']

The Watchman still persists in its declaration that 'NEARLY ALL THE FUNDS' of Harvard College, have been received from persons 'not Unitarian.' If it can rest satisfied with itself, without retracting that expression, all further expostulation and reiteration of the facts of the case would be in vain. It is some satisfaction to find that the Watchman stands alone in such injustice and untruth. The 'New York Recorder,' a paper of the same sect, shows its self-respect, by acknowledging that Unitarians are ENTITLED TO GREAT CONSIDERATION, in the control of the 'College,' because, among other reasons, 'they have been LIBERAL BENEFACTORS of it, and are friends and patrons of education.'

In allusion to our declaration that Unitarians have no creed the Watchman remarks:—

'Dr. Frothingham and Dr. Dewey, however, insist that Unitarians *have* a creed, though they do not say that it has ever been written or adopted by any church.'

What Drs. Dewey and Frothinghman affirm is that Unitarians have, each one for himself, a religious belief, the result of the rightful exercise of his own faculties, in discerning the import of the divine revelations made to man, in Scripture and in reason, although they do not seek to impose their belief upon others, by agreeing upon and establishing any such form of words as is called A CREED. In so doing, they are following the advice of the Apostle. 'Hast thou faith? HAVE IT TO THYSELF BEFORE GOD.'

THE WORD MADE FLESH.

A correspondent in Vermont requests a short explanation of the 1st. and 14th verses of the 1st chapter of John. We refer him for a full treatment of the subject to Professor Norton's 'Statement of Reasons,' to Christie's 'Discourses on the Divine Unity,' to the commentaries of Livermore and others, and to Dabney's Annotations.

In the mean while we would remark that the term Logos, or WORD, which is its exact literal translation, is considered by some as deriving the sense in which John uses it from a Greek or heathen source, by others from a Jewish source. This latter is our own opinion. In order to avoid confounding or identifying the sensible objects through which God communicated with man, and in which he appeared, with the Divine being or nature, the Jews adopted the distinguishing phrase 'the word of the Lord,' and applied it to the divine appearances, whether visible objects, such as the pillar of fire or cloud, or audible sounds. Hence came the use of the term 'Word,' to signify the organ, medium, bearer of a Divine communication. In this sense, we are prepared to maintain, the New Testament writers used the term.

John wrote the proem of his Gospel to correct erroneous opinions, and to establish the truth on the general subject of the divine communications with man.

The question was asked by the objector—why have there not been messages from God to man before? why were so many millions suffered to live and die without the revelation of the truth? John says—there have been communications from God to man from the first—there was 'a Word in the very beginning.' God spake to Adam in the garden.

It was maintained by many, in that age, that in the revelation through Jesus, and in others in previous times, it was not the supreme God, but some subordinate deity who spake and acted. John says that 'the Word proceeded directly from God—that it was *with* God in the sense of immediate contiguity, no other being *intervening* between God and the organ or agent by which he spoke—that the divine being who spake was God himself.

The 14th verse, is explained thus, upon this theory of interpretation.

John says, 'THE WORD was made flesh'—'flesh' means 'a human being'—'a man'—the sense is 'a man became the Word,' discharged the office which before had been discharged by the Schechinah—by the burning bush—by the thunders of Sinai, and by all the various media, or instrumental agencies, which had been employed by the Divine Being to convey his will and truth to man.

The 1st and 2d verses of the 1st chapter of Hebrews express the idea, with great clearness and distinctness. God, who at sundry times and in divers manners, SPAKE [or employed a Word] in time past unto the fathers by the prophets, hath in these latter days SPOKEN unto us by his Son'—[made his Son his Word.]

We shall be happy to answer ourselves, or to procure from others, replies to any questions which enquiring readers may ask.

For the Register.

LITTLETON SUNDAY SCHOOL EXCURSION.

The Unitarian Sunday School, under the pastoral care of the Rev. Mr. White, and the superintendence of Messrs. J. M. Heartwell and —— Mullikin, accompanied by the members of the congregation made a very pleasant excursion to Mount Auburn and Fresh Pond Grove on Friday of last week.

The whole number present was 270. They took the Cars at Littleton for Charlestown and from thence to the Grove.

After singing Old Hundred to the words, 'Be thou, O God, exalted high,' &c., the Pastor offered a prayer and they formed into a group and visited Mount Auburn.

They passed three hours in this beautiful 'Garden of Graves,' after which they returned to the grove and partook of a feast that fully satisfied a well earned appetite.

Then began the 'Feast of Reason and the Flow of Soul.'

First, at a moment's notice, came our good friend Rev. Mr. Fuller, with his interesting and edifying stories from the West; this was an unexpected treat and every one seemed to be delighted.

Next came Mr. Bangs, another of our good friends, from Boston, who is always ready at a moment's notice when the Sunday School needs his services; he too had a beautiful little story showing the relation that should exist between a good shepherd and his sheep.

Deacon Dix was there too, and every heart beat with delight as the voice of their aged friend greeted them, and though he is eighty years old, he seemed to be as much interested, and to enjoy himself as much, as the most youthful part of the company.

The Deacon is a man who has habituated himself to look upon the bright and sunny side of life, and by his habits of temperance and cheerfulness has retained his elasticity of mind to the present day.

[I understand he has been a thorough temperance man for more than fifty years.]

He spoke a good word to the children, congratulating them upon the improvements of the age and the advantages they had over the children of his day and generation.

The Rev. Mr. Kingsley from Stow, made a most excellent address to the parents and children and closed the exercise with prayer.

The whole company then sung Old Hundred to words, 'To all who dwell below the skies,' and after thanking our friends and bidding all adieu, we took the cars and soon found ourselves at our sweet homes.

Finally we had a most delightful time; nothing occurred to mar or abridge the happiness of the day. Pastor, teachers, parents and children all heartily united in making each other happy, and it is no wonder they succeeded. May they long remember with pleasure and gratitude the excursion to Mount Auburn.

A VISITOR.

N. B. I should have stated that the children (under the direction of their good friend Mr. Mead) sung a beautiful song after each address.

Aug. 28, 1845.

For the Register.

SOUTHINGTON, CONNECTICUT.

MR. EDITOR,—I have just returned from Southington Ct., where I have been supplying the pulpit of the Unitarian Society a few Sabbaths. This is the third time I have been with them with in a few months, and I am happy to say, that they seem to be in a prosperous and encouraging condition. The audience has much increased during the present summer, and is increasing, and, if they can sustain themselves, in settling a good, faithful minister, a while longer, the prospect is, that they will attain a standing in the Christian community which will not be easily overthrown. They are much encouraged from the sympathy and pecuniary aid received from their Christian friends at the east, and feel very grateful for it; and I hope and trust they will not be forgotten or neglected by us, till they have further succeeded in establishing the truth as it is in Jesus, in its spirit and power.

They have expended, and still are willing to expend liberally, their worldly substance to maintain Liberal Christianity in a section of our country, where it is looked upon with no small degree of contempt by the dominant sects. Therefore, let them still receive from the friends of truth, that sympathy and encouragement, which they may need to enable them to maintain their position, as a Liberal Society of Christians, without too great a sacrifice on their part.

Sept. 2d., 1845. A. G.

For the Register.

UNITARIANISM IN TORONTO.

No new Society deserves more sympathy and aid at the present writing than Toronto. None is so likely to suffer for want of it. Few of our preachers would be satisfied to labor there; and, perhaps, few would give entire satisfaction in their labors. They are a very different people from those this side of the Ontario, much more quiet, much less excitable, much more to be depended upon for going on with what they undertake, but much less promising at the first start.

Worship has just been opened there. Two of our settled ministers have given them a half a dozen sermons. Prof. Adam is now ministering to them for three Sundays. They need a young man to devote himself to their spiritual edification—one who can go into this flourishing and populous city, the empire city of Canada West, and say 'Deo Volente, there shall be a sister society to Montreal on this central ground.' He would need a very disinterested spirit, an Apostolic zeal, an indomitable perseverance. He would be certain, especially if he can prevent their purchase of the house now temporarily theirs, of establishing a highly respectable Society in numbers and character. And it will be all under God his work. He will have done under circumstances no more trying what Brother Storer is remembered in the Church for having done at Syracuse.

Toronto is now as large as Rochester, and as it is to become the depot of a great Western Railroad we cannot begin to estimate its future. It has now an University, a Bishopric, a garrison, and a very flourishing business. The country around is rich and populous. An immense law-business centres there. The predominant religious feature is Tory high churchism. The general state of morals is fearfully low. The course of many of the young men in the place has been headlong to destruction. Intemperance ravages there almost unrebuked. There is evidently work enough for an earnest and stout heart which has no hesitancy as giving itself wholly to the cause of truth and righteousness—and it is work which can be done. Our friends there are but few as yet, but they are resolute, united and hopeful. At my suggestion, when they obtain no preaching from abroad they preach to one another. There are no very rich men among them, and, for a time, they must seek aid from the English and American Unitarians. But, this need not be any great matter; for they have already started a respectable subscription among themselves; and their contingent expenses are almost nothing.

The noble spirit of the brethren there convinces me we shall have a sister branch of the true vine, can the man be found in England or America to suffer a little, while in prospect of a harvest so glorious. I venture to throw this before our religious public in the hope, which has not been disappointed in other cases, that it may fall into the right hands.

Yours, F. W. H.

Rochester, N. Y., August 16.

For the Register.

UNITARIANISM AT GENEVA, N. Y.

NORTHBORO', July 24, 1845.

MR. EDITOR:—After an absence of seven weeks, during which time I travelled by land and water more than 3000 miles, without the slightest accident, I yesterday returned to my family and home with renewed strength and I hope with increased wisdom. On my way home and since my return the question has often been put to me: 'What are the prospects of liberal Christianity in the region you visited.' To this question I have given subtantially the following answer: of course I speak only of what I have seen or learned from personal inquiries in the places which I visited. My impressions may be erroneous, as my opportunities were comparatively limited. I will say however, that I did not hurry over the ground in neglect to avail myself of such means of information as came within my reach. In most places that I visited, where we have organized Churches, I remained three or four days, including the Sabbath, which gave me an opportunity not only to see what was the attendance on public worship, but also to become acquainted with some of the leading members of the several religious Societies established in those places. I sought information from various sources, conversed as I had opportunity with individuals of the humbler classes, and in accordance with the maxim, *fas est ab hoste doceri*, I endeavored to learn what were the opinions entertained of us by members of other sects.

The result is on the whole as favorable as I had anticipated. I have already given, in former communications, my impressions in respect to most of the Societies I visited. And I see no reason after more mature consideration to reverse my judgment. Of the stability and healthy growth of all, in case they are supplied with faithful and devoted ministers, I do not entertain a doubt, unless that at Geneva be an exception. Of the competency, fidelity and truly Christian spirit of the pastor of this Church, it would be difficult to speak in too high terms. He has a sound mind and a sound heart; the *mens sana* is *in corpore sano*; and he is ready to spend and be spent in the service of his Master. But it must be admitted that he labors in his present field under very great disadvantage. His Society is very small—their means very limited—and although they love and honor their minister, they can do but little for his support.

Other sects moreover, have here obtained such an ascendancy, and the prejudices against Unitarianism are so inveterate, that there seems to be but little prospect of gaining accessions from the present population of the village. Mr. Conant's labors are not indeed confined to the little Society over which he is placed. His influence is widely felt. His missionary labors are abundant. He preaches, as he has opportunity, in the region round about. He distributes books and tracts. His intercourse with ministers of the Christian Connexion is profitable to them and to us. He earns every dollar that he receives. But it is a question that ought to be entertained and fairly considered, whether he could not earn more—do more for the cause of truth—more to build up the waste places of our land, by removing to some more promising field; or if he should remain where he now is, by performing more missionary service, for which he seems eminently qualified. He has distributed, as he informed me, with gratifying results, many copies of Channing's Works, besides many other religious books and tracts. And it is his confident belief that he could dispose of many more copies, gratuitously or for a moderate price, to very great advantage. Would it not be well to furnish him with the means? I know that on many accounts it is desirable that he should remain where he is, in the midst of the few faithful friends, that cannot well afford to part with him. But the Christian missionary must not consult flesh and blood, but be ready to take up his Cross and go where duty calls, and do what duty bids. I hope my friends in Geneva will excuse these suggestions, and that they and all concerned will give them whatever weight they are entitled to receive. The Society at Geneva has strong claims on our sympathy; and their neat little Church must not be deserted.

The thought has often occurred to me, that this and other Churches of our faith, might be greatly strengthened and encouraged, by the very simple expedient, extensively adopted by other sects, of bringing together into the same neighborhood those who have embraced the same religious views, so that by their proximity they might enjoy the privileges of social intercourse and the ministrations of the pastor of their choice. Geneva is a beautiful spot; land is cheap and of an excellent quality—and, as it is the shire town of the county, it must in time be an important place. Now, as a Unitarian Society has already been established here, furnished with a Church and pastor, I do not see why Unitarian families, going West, should not be drawn hither, and find it for their interest—their spiritual interest at least—to gather around this altar, where they can worship the Father according to the convictions of their understanding; and where the wants of their spiritual nature can be most fully met. J. A.

For the Register.

SECTARIANISM IN COLLEGES.

MR. EDITOR:—In the last Register I noticed a quotation from the Boston Recorder in the following words. 'Harvard College is a sectarian Institution. There is not a College in New England that is more so. At no Institution of the kind have students been more constantly and exclusively under sectarian influence.'

It is to be regretted that the Recorder and its friends are eager to provoke discussion on this subject. It is painful to go into particulars, to show the low proselyting spirit which has been generally if not 'exclusively' prevalent in at least one of the New England Colleges which is under Calvinistic influence.

If by 'sectarian Institution' and 'sectarian influence' the Recorder means that the Corporations, or Trustees, or Overseers of other institutions have had no greater proportion of Calvinists than Cambridge has had of Unitarians I am not disposed to affirm or deny; for I care not what denomination men are of so long as they do not use their influence to enforce their views upon the Institution. The same may be said of the teachers in a College. But the Recorder evidently intended to say that efforts were made at Cambridge, to make the students Unitarians. The quotation conveys the idea that the teachers in that Institution are striving to make proselytes to Unitarianism of the young men who are sent to that Institution. Does the Recorder mean this? I wish for an answer. If it *is* meant, then I challenge the Recorder to name *one* instance of any such attempt. Let there be manliness in this warfare. I ask for *one*, *single*, individual instance in which such a thing has been done. If the Recorder cannot give it, then let the meaning of this quotation be defined—or its obvious meaning taken back. I am not a graduate of Harvard College. I love truth, however, too well to permit such charges to be made against any Institution without they can be substantiated. Let us have names and dates. When the Recorder has produced *one* such instance I will tell of *two* of the many that I know which happened in my own Alma Mater, and will hold myself ready to furnish *two* to *one* in the same way as long as the Recorder is desirous of leading on. I am earnest in this matter as the Recorder will see by my signature, and it will *know* by the place of my graduation that the better part of its courage will be prudence in this matter.

AN ALLUMNUS OF AMHERST COLLEGE.

☞ The statistics of the recent commencement at Cambridge, are again deferred, as we wish to make a record, not only of the degrees conferred, but of the admissions to the various classes and departments of the College. We hope to obtain, from the proper sources, a correct statement for our next paper. In the mean time we would say that every thing indicates that the attacks on the college have inspired it with additional life and energy, by rousing its friends, and making it an object of renewed interest to a just and liberal public. Instead of 80 as was stated last week, more than 90 have entered the undergraduate classes.

NEW PUBLICATIONS.

Margaret, a Tale of Real and Ideal, Blight and Bloom; including sketches of a place not before described, called Mons Christi.

This is a remarkable work. Its scene is laid in New England, and its period some half century ago. Its materials are drawn from the most familiar elements of every day life. The author is unknown and evidently an entirely new character in the literary world. There is nothing in the title to arrest attention, or excite curiosity. The book is introduced by no flourish of trumpets, and it may perhaps be a long time before it makes itself felt. But its merits are so peculiar, and there is so much that is original and rich in its contents, that sooner or later it will be appreciated. Such productions, as its title and general aspect indicate, are quite abundant—of works like this, in its contents and substance, there are but few.

In many respects it is open to criticism, and he whose canons of taste, and ideas of value, are drawn exclusively from precedents, and what are regarded as the proprieties of established usage, will find much in this book to suggest strictures. It is, indeed, a singular mixture of some things that no other writer has thought of putting into a book, with much of the same description of matter that constitutes the staple of works of fiction, which all must allow to be admirable in its kind.

Its moral is eminently good. The impression it leaves upon the reader is highly favorable to the purest and most rational forms of religious belief and observance, to the amelioration of society, the promotion of moral reforms, and the interests of peace and virtue.

It descends more thoroughly into common, every-day, familiar, and, as it is called by some, homely life than any book of our acquaintance. It presents a clear, and most lively picture of the modes of action and sentiment in a remote New England Village, and has raised its humblest, and even its most coarse and rustic characters and scenes, into the brightest light of poetic and romantic vision. It presents even the vices and vulgarities which have, particularly before the prevalence of recent social and moral reforms, shaded the aspect of life and manners, among the humble orders of New England villagers, in such a manner as to heighten the interest of the tale, and, without diminishing its artistical beauty, promote its moral.

There are descriptions of scenery, of character, of amusements, of public gatherings, of forest adventures, and indeed, of whatever was to be found of interest in a New England settlement, in the interior of the country, fifty years ago, which in beauty, naturalness, and effect, have been surpassed by no writer in the language.

There is an originality, a freedom of style, a beauty and depth of sentiment, and a fulness of delineation in this book, which are peculiar in their kind and not often equalled.

There are faults and odd things in it which, perhaps, will bring it under the lash of a general criticism. It is impossible to predict with assurance the fate of a book, in this department; but we shall be much mistaken if Margaret does not, in due season, work its way to a degree of admiration seldom attained by a work of its class.

II. Miscellaneous writings of George W. Burnap, author of Lectures to Young Men, Lectures on the Sphere and Duties of Woman, &c. Baltimore.

Mr. Burnap has long been laboring most faithfully and efficiently in a position, rendered difficult by the great reputation and talents of his predecessors, and the mighty forces of prejudice and error against which he has had to contend single-handed. But he has proved himself fully equal to his position, and by his able and eloquent writings has promoted the cause of truth and religion, throughout the whole country as well as in his own neighborhood. He has won such an acknowledged reputation, as a man of talents and learning, as to have been called upon by the general voice to distinguished services, as a lecturer, and literary orator; and this volume is a collection of his performances on such occasions. We cordially commend it to our readers.

III. Letters to Relatives and Friends on the subject of the Trinity, by Mrs. Mary S. B. Dana—author of Southern and Northern Harp, Parted Family, &c., 12mo., about 300 pages.

We have received, in sheets, the first half of this work, and hasten to announce its merits We are strongly persuaded that it will be found to possess an unusual interest and to produce great effect upon all candid, serious, and inquiring minds. The book is written in a style of simplicity and evangelical benevolence and piety, which will command the sympathy of all good hearts; and in the writer's own reasonings, and a mighty array of testimony from the great champions of liberal Christianity and Scriptural truth, matter is presented which the strongest minds will find it nourishing to consider and hard to resist. In pursuing her religious inquiries, and following her convictions, and then publishing the grounds of them to the world, the enlightened and amiable author of these letters, has performed a good and a noble work. We shall take occasion, hereafter, to recur to, and avail ourselves of passages of, her book.

IV. The Book of Peace; a collection of Essays on War and Peace. Boston: 1845. G. C. Beckwith, 60 1-2 Cornhill.

This volume, of nearly 500 densely printed pages, contains more than fifty essays or tracts from some of the ablest pens that ever wrote, on a great variety of topics connected with the general subject of Peace. Four of them are from the pen of Channing; and others are by Worcester, Ladd, Chalmers, Robert Hall, Clarkson, Bogue, Erasmus, Neckar, &c., &c. The names of the writers are an ample guarantee for the general excellence of the work; and we think the Peace Society has done a very useful and much needed service in bringing before the public a volume so rich in matter, and so replete with the varied beauties of style to be found in such authors as Channing and Robert Hall, Erasmus and Chalmers, besides several of our own best living writers. Almost every important part of the Peace cause seems to be touched. It is a sort of encyclopedia on the subject; and we wish it a wider circulation, and especially a place in all our public libraries. The Society has expressed a wish to put it in the library of every literary institution through the land; and we know not in what way one or two thousand dollars could be better spent for the permanent good of the cause.

V. The September number of 'the Christian Examiner and Religious Miscellany,' has been received from its Publisher, William Crosby.

The following is the list of its articles. I. Strauss's Life of Jesus—The Mythic Theory. II. Morison's Life of Smith. III. Rose's Translation of Neander. IV. Poetical Contributions. V. Blanco White—Rationalism. VI. Schaf on Protestantism. VII. Poets and Poetry of Europe. VIII. The Moral Character of Christ. IX. Memoir of Bishop Griswold. X. Harvard College—Sectarianism. Notices of Recent Publications. Intelligence.

They are instructive, and well written. In the punctuality of its appearance, and the general character of its contents, the Examiner will be sure to maintain its hold upon the public confidence, and to exert a deep and widening influence.

We should be glad to present extracts from the several articles of the present number, particularly those on Harvard College, the moral character of Christ, and on the late Bishop Griswold, but our readers had better obtain access to the work itself.

We are particularly pleased with the notice of Bishop Griswold, and add the testimony of our personal knowledge to corroborate what the reviewer has stated. He was a truly venerable and good man, and his writings, in the purity, simplicity and good sense that mark them, show that he was worthy of his position, and of the general respect and good will he ever enjoyed.

'The Child's Friend,' edited by Mrs. Follen, and published by L. C. Bowles is agreeable and useful, as ever, and worthy of all commendation.

'The Temperance Offering,' for August, N. Hervey, Editor, has been received, and is an attractive and valuable pamphlet for its purpose.

'The Monthly Religious Magazine,' for September—edited by Rev. F. D. Huntington, and published by L. C. Bowles. Its contents are as follows:—

The Religious and Theological Interests of Harvard College. What doth it profit that the Word is preached? Making the Churchyard Beautiful. The Real Duty of a Christian Society to its Minister. Woman's Old Age. The True Happiness—A Sermon. Intelligence. Installation at Lexington, Mass., Conference at Gloucester, Mass., Mr. Sumner's Oration. Items.

We trust that our readers generally are acquainted with this periodical. It contains, in each number, a Sermon from some one of our ministers, together with other valuable articles. It is well conducted, and deserving of the patronage of our friends. It is the duty of all who are really interested in the prevalence and power of liberal Christianity, to sustain and circulate our periodicals.

We have received from Saxton & Kelt, 'Cosmos; a survey of the general Physical History of the Universe, by Alexander Von Humbolt.' Part I. New York: Harper & Brothers.

This translation of the great work of Humbolt is presented to the public in a convenient form, and at an exceedingly cheap rate. It is full of the noblest truths and grandest ideas, in reference to the universe, which science has developed.

We have also received 'The Eclectic Magazine of foreign literature.' Edited by J. H. Agnew. Accompanied, as usual, with a beautiful engraving, and presenting the leading articles of British and continental periodical literature.

From Jordan & Wiley we have Smith's Weekly Volume containing the Memoirs and Travels of a Babylonian Princess—a highly educated, noble and pious oriental lady, who, for the Christian faith, suffered persecution—the loss of parents, friends, property, everything which we are accustomed to think gives value to life. A most extraordinary book.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

DRS. BEMAN AND BACON.

One of the most piquant and pungent controversies we have noticed, of late, in the theological world, is going on between these gentlemen, occasioned by some strictures made by the latter upon a 'Church Psalmody,' put forth by the former. The subject seems to have become quite a prominent question among the Churches to which the distinguished gentlemen belong. In the course of the debate, considerable light is shed upon the present state of doctrinal faith among the Orthodox. The following extracts from Dr. Beman's Reply to Dr. Bacon illustrate the 'new divinity' system.

Now, Dr. Bacon is the last man in the world who will deny any of the above positions. In his review of Dr. Spring on native depravity, in the Christian Spectator, June, 1833, he has maintained that a man is not *sinful*, or '*unholy*,' till he has sinned. He says 'we have maintained with Dr. Spring that all sin consists in *action* or *exercise*, while Mr. Harvey and Dr. Tyler, and others have held, that there is a constitutional propensity to sin in the mind, which is *itself sinful*.' He quotes the following from Dr. Spring, with approbation. 'Sin is an internal *emotion* of the mind.' When we say that men are sinners, we mean to say that they are *slaves* and perpetrators of this foul deed. I know of *no other sin in the empire of Jehovah*.' From the above we are authorized to assume the following positions: Dr. Spring maintains, that all sin consists in action, or exercise, or emotion, and with all this Dr. Bacon perfectly agrees. Dr. Tyler, Mr. Harvey, and other advocates of the doctrine, 'that infants are sinners at the moment of birth, when they are incapable of committing actual sin,' hold 'that there is a constitutional propensity to sin in the mind which is *itself sinful*.' This Dr. Bacon *denies*. Dr. Spring and Dr. Tyler agree in one thing,—'that sin begins at birth, the former holding that the infant *actually* sins at that moment, and the latter that there is at that moment a *constitutional propensity which is sinful*.' To neither of these theories in 1838 could Dr. Bacon give his assent. Some of the best and the most discriminating labors of his life have been those in which he has attempted to prove the absurdity of the sentiment that there is a constitutional propensity which *is itself sinful*. I mean of course in the infant before moral action. As to Dr. Spring's theory that the infant *actually* sins the moment he is born. Dr. Bacon handles it very much as 'the New England Puritan' says he did the 'Church Psalmist' in his speech,—'quite roughly.' But in 1845 what position has Dr. Bacon assumed? He now says, that Watt's gratuitous superaddition to David's expression, 'in sin did my mother CONCEIVE ME,'—'BORN UNHOLY,' is the true sense of inspiration. With whom does he now agree? With those who hold that the infant is '*born unholy*' because he has 'a constitutional propensity which is *itself sinful*;' or with Dr. Spring who thinks and maintains, that the infant sins the moment he is born? Or has he improved a little upon the theory of Dr. Spring, and does he now hold that the infant sins—actually sins *before* he is born? Rejecting as he does the doctrine of constitutional sinfulness, and being as he is, an acute metaphysician, he must maintain this in order to vindicate the expression '*born unholy*.' An '*unholy*' being is a *sinful* being—a being that has sinned; he has a moral character which has been formed by a moral act.—To come into the world with such a character—that is 'UNHOLY,' he must have had the '*exercise*' or '*emotion*' of sin at least a moment before he experienced the act of being born.—Truly, Dr. Bacon in becoming responsible for such a sentiment, occupies a conspicuous loneliness which he once attributed, in no very fraternal terms, to Dr. Spring. I shall not quote his reference to the eldest son of Abraham.

But I have said enough to prove, that David and Watts are not identical in their *subjects*, nor *assertions*; and that if I had good reasons for rejecting this piece for its want of elegance of diction and melody of verse, Dr Bacon had still better reasons for rejecting it because it teaches, that man must have acted as a moral agent, *before he was born*. Surely I may apply to Dr. Bacon, the words which he applies to Dr. Spring: He is 'peculiar and alone in his views of the doctrine of native depravity.'

Let me not be misunderstood. I do not mean that Dr. Bacon is alone in placing all sin in emotion or moral action. He fortifies himself well on this point in the review which I have quoted. He shows that Dr. Spring recognizes 'no other sin in the empire of Jehovah.' He quotes Dr. Woods in reply to Dr. Ware. 'I make it no part of my object in the present discussion, to determine *precisely* where moral agency begins. There are difficulties in the way which I feel myself wholly unable to surmount. My position is, that as soon as they are moral agents, they are sinners.' And Dr. Bacon well remarks, 'This is the doctrine of Dr. Edwards, Dr. Hopkins, Dr. Dwight, Dr. Emmons, Dr. Strong, Dr. Woods, Dr. Beecher, Prof. Stuart, Dr. Skinner, Dr. Cox, Dr. Gardner Spring, and a multitude of others, whose praise,' &c. &c.

Dr. Beman, in another place, thus boldly discountenances what he calls the heir-looms of theology.

I now throw back the charge of false doctrine upon Dr. Bacon's book. And I appeal not to what is *not*, but what *is* contained in that book. If I understand the matter, this is the only way to establish such a charge. The hymn, 'Shall wisdom cry aloud,' is not a true exposition of the bible. Solomon never dreamed of such a construction till Watts made it. Any one who will read the 8th Chapter of Proverbs, will see that the wise man has here given us, in the oriental manner, a personation of *wisdom* in the image or symbol of a beautiful female. 'SHE crieth at the gates.' Watts has applied it to Christ, and makes this charming *female*, the Son of God. There is not a member of that committee but knows, that this is not the true exposition of the inspired page. Here is false doctrine. I have no doubt that it was inserted in this book in deference to old prepossessions. It is one of those *heir-looms* of theology which has come down to us from an age far less enlightened in biblical exegesis than the present. But I am astonished that such men should give countenance to such liberties with the word of God. No enlightened minister would preach according to this hymn; and I have yet to learn, if it indeed be so, why truth should be less definite or conspicuous in a *song* than in a *sermon*.

SARAH PURBECK.

The Boston Recorder gives the following account of a case of personal suffering and endurance, which has long attracted the attention of the benevolent and the curious.

'Many of our readers have heard of Sarah Purbeck of Salem, and of her indescribable sufferings; and many who have heard have been slow to believe. It does indeed seem incredible that a person should live fourteen years without sleep, with no nourishment but liquids, and often for a week or two together, with nothing but cold water,—passing the whole time in sufferings which it is frightful even to witness. Being in Salem the last Sabbath, we called to see her, and now know, from observation and the most reliable testimony, that these things are true. She sits up in her bed the whole time, except when thrown down by protracted spasms, subject without cessation to agonizing convulsions and contortions of her body and limbs, her dislocated joints the meanwhile snapping so as to be heard in adjoining rooms. Accompanying all this is a burning sensation within and without, which seems to her as if the marrow of her bones were fire, and as if her body were covered with nitric acid. These sufferings often extort from her shrieks of agony which are heard at considerable distance in the streets. *How* this woman lives is known only to her Preserver. But she does live, has her reason perfectly, is an intelligent Christian, and her meek, patient, and even cheerful resignation, are the most astonishing of all. At times she converses freely, and her enlarged views, and clear and comprehensive language in regard to Christ, redemption, and heaven, are well fitted to humble the ordinary Christian. She feels sure that her Savior is with her, that he will not let her suffer one pang too much, and only wishes that he may be glorified. It all shows what grace can do, and such an illustration of it is seldom witnessed. The subject of this notice is about thirty-five years old, and is a member of the First Baptist Church in Salem, with which she united before her sickness. Her mother, about eighty years old, is confined to the same room by disease, and is also a great sufferer. Let us remember who it is that maketh us to differ, and while Sarah Purbeck is anxious to glorify God with her sufferings, shall we not be equally anxious to glorify him with our active powers!

CAMP MEETINGS.

The last 'Zions' Herald' contains an interesting description of the annual camp meeting of our Methodist brethren at Eastham. Father Taylor delivered the closing sermon and it is stated that he seemed on the occasion, 'eminently baptised with the Holy Ghost.' The religious enjoyment of the scene was much impaired and interrupted by the presence of some persons who went there, for the purpose of mere frolic and dissipation. The 'Herald' thus describes them:

No imagination can conceive the heavenly character of the scene, when the Sabbath morning broke upon our "city of songs." The sun made every dew-drop a pendent jewel, while the groves upon which they hung were all around vocal with prayer; and in every tent the tribes of our Israel were bowing before the mercy-seat. How different this scene and this company from another, upon which the same sun was compelled to shine! The steamer, the night before, had brought down from our city a band of most abandoned wretches, who made the night and the passage hideous with their drunken shouts, their horrible oaths, and their accursed gambling. Hell seemed to have almost been "on earth begun," during that night of revelry. They stood around the rejoicing circle of the saints—those whose senses had not been so benumbed by rum as to forbid their coming on shore—their cheeks burning with the fire of the fiend within them, their eyes blood-shot, their whole countenance bearing the impress of their master. They sought pleasure at the devil's hands, and on their haggard faces they showed the character of the reward the deceiver gives his disciples; while the living and heavenly smile that sat upon the countenance of the Lord's children, and marked them as the "King's own," was a beautiful symbol of the perfect peace with which He rewards those who seek pleasure at his right hand.

[Correspondence of the New York Observer.]

CAMP MEETING AT SING SING.

SING SING, August 16, 1845

It was at sun-set that we drove up to the ground. Carriages of all descriptions, crowded with all sorts of people, were constantly on the road, going or coming. One was filled with young women, doubtless from the great city, who waved their handkerchiefs and saluted the carriages they met, in the free and easy style of the frail sisterhood whom they represented. Great numbers of these loose women gather around these meetings, to seduce to their eternal ruin the unsuspecting young men of the country who come to the meeting out of idle curiosity, and are ready to fall an easy prey into the snares of the destroyer. So the devil seizes on the Camp-meeting as a favorite season for his operations, and his success is great indeed. I had noticed on the landing as I passed along up, that the grog-shops and other public places of refreshment were thronged, as if the whole country side were roused by the arrival of a menagerie. We met another carriage filled with roistering youngsters, who were singing Methodist hymns at the very top of their voices, and the name of Jesus, the cry of 'glory' and 'Hallelujah' from such polluted lips was melancholy music on the night air.

We reached the ground just as the lamps were lit, suspended from the trees they shed a soft light upon the encampment, and a large bright moon breaking its way through the leaves gave a wildly romantic aspect to the scene.—Some fifty or sixty tents, perhaps more for I did not count them, were pitched so as to form a hollow square in which were rough seats laid for thousands, and a stand for preaching, with lamps hanging in front. The hour for evening service had not arrived, and in various tents prayer-meetings were in progress. We entered the first tent which we reached. Thirty persons of both sexes were on their knees upon the ground, and nearly all of them were speaking at once. For some minutes it was impossible to determine that any one of them were attempting to lead the devotions of the rest. Three or four of the men had their coats off and threw their arms about and clapped their hands as if they did not believe with the Apostle 'bodily exercise profiteth little.' One woman was flat on her face, stretched upon a bench, while others were praying over her. 'Now let another sister pray,' said one of the men and immediately a young woman commenced a fervent prayer; she grew more and more earnest as she proceeded, and the shouting and clapping of hands became more boisterous than before. By the side of her who was praying, kneeled another young woman whose upturned face discovered strong emotion and whose exclamations 'Precious Saviour,' 'dear Lord' &c were loud and frequent. Still on her knees she threw her arms around the neck of the one leading in prayer, laid her hands on her bosom and pressed her tenderly; the other returned her embrace encircling her waist with her arms, and thus locked in each others' arms and both continuing their prayers, they swayed backwards and forwards on their knees, as though delirious with the ecstasy of the hour. 'Happy soul, happy body,' 'Bless me,' 'Glory, glory,' were the constant ejaculations of these rapt ones, while those around broke out into a song of which I could catch only these words:

"O I'm bound for the land of Cana—an,
It is my happy home,
If you get there before I do,
Look out for me, I'm coming too."

'Fire up, sisters,' cried one of the men as the song ceased; 'God of power, come down, Ho—ah, Lord bless us, Hallelujah, &c., were mingled with shouts of 'glory' 'bless the Lord' and spatting of hands, till the scene became perfectly bewildering to me, and I was turning to go away when a stranger, like myself looking on, observed, 'I do not like this screaming so much.'

'Better scream here than in hell' said a reproving brother, and that was all the apology I heard for this mode of divine worship.

An aged negro lifted up his voice in prayer. His petitions were offered in simplicity, with great propriety of language, manner, and doctrinal sentiment, and it was pleasant to observe that as soon as his words of truth, soberness, and coherent sense were heard, the whole tent was composed, the shouting in a great degree ceased, and all seemed willing to listen and join with the good negro in his decent supplication to the great God.

At the close of his prayer we walked on to another tent. It was occupied by German people. They were on their knees, several of them praying in their own language, with great apparent sincerity and devotion, and I was deeply interested in listening a moment to their unknown tongue.

My attention was arrested by a great outcrying in another tent to which we hastened. It was *the* large tent specially devoted to prayer meetings. A dense crowd pressed around it, through which with difficulty I elbowed my way, to the benches. These enclosed a space which was filled with men and women sitting and lying in the straw. One young woman lay with her head in a man's lap, and seemed to be quietly asleep. Another young woman lay with her head on the knees of a female friend, and was crying 'glory' 'glory' 'praise the Lord,' 'precious Saviour,' taking no notice of what was passing; some of the brethren were standing up with their coats off, clapping their hands and shouting, hoarse with continued screaming, so that it was apparent that they could hold out but a little longer. One young woman whose voice was probably spent, was on her knees, her face upturned, her eyes closed, while she moved her arms forward and backward with great caution, sometimes elevating them as if in the act of receiving something from on high, then moving them slowly behind her so almost to make the backs of her hands meet; and this pantomime was continued with no cessation as long as I remained.

It is worthy of remark that I saw no *man* or *boy* among those who were overcome. The subjects were exclusively (as far as I saw) young women, generally of thin habit, and of these there were many in every tent for prayer. I could not but be painfully struck with the fact that these young women when praising God and shouting 'glory,' wore an expression of face and uttered tones indicative of deep distress; you would have supposed them victims of despair rather than heirs of glory. Certainly some of them looked more miserable and showed more distress than my poor boy did yesterday afternoon when two surgeons pulled the bones of his broken leg into place.

But the excitement was intense. The men who were standing up acted as if they were managing the matter, and manifested great delight in the exhibition of *feeling* which was made by those lying on the straw. One of them said to another 'this looks like old times,' and then both laughed heartily, as they threw their arms around each other in the fulness of their joy. While these scenes were enacting, the horn blew for preaching. Forth from the various tents and from the surrounding forest issued a multitude, and with great propriety of demeanor, took their seats on the benches in front of the preacher's stand. I went with them and finding a place near the stand, sat down to hear the gospel in the woods. There was something sublime in the sight, as I stood up on the bench and surveyed a congregation of 2500, by the light of the struggling moonbeams and the little lamps, like stars, hanging among the trees. Had I been in the wilds of a new country, where such assemblies were the only opportunities of hearing the word of life, my heart would have gloried in the scene, and I should have burned for the privilege of preaching Christ crucified to the listening crowd. As it was, the plea of necessity does not exist, and therefore the many and dreadful incidental evils are to be taken into account and contrasted with the good effects, when forming an opinion of the propriety of holding such gatherings in a land of churches, where every one who attends may hear the gospel every Sabbath in his own synagogue. This reflection, which is a solemn one, had not a little effect upon me, when surveying the host.

The people in the big tent seemed to pay no attention to the signal for preaching, and the shouts from that quarter continued so powerfully, that I was tempted to go back, and see what was going on. Just as I reached the scene, a messenger came from the preacher's stand to direct the meeting to disperse, that the people might come to the preaching, and that the congregation might not be disturbed with the noise. He observed:

'Brethren, it will be necessary now to close this meeting, as the hour for preaching has arrived.'

One of the brethren answered. 'Brother Barker, we have been trying to bring the meeting to a close, but how can we stop these sisters from praising God?'

Brother Barker. 'But we must have order, and one of the rules is, that when the signal for preaching is given, the prayer-meetings must be suspended.'

Another brother. 'Is'nt it always in order to praise God?'

Br. Barker. 'To be sure it is a good thing to praise God, but the time has come for preaching, and the noise here ought to cease.'

Another. 'Well, this is the first time I ever heard that it was out of order to praise God at a Camp-meeting.'

Still another. 'Why, that young woman has found the Saviour, and do you suppose that her mouth is to be stopped?'

Another yet. 'Brother Barker, you ask the people standing around to go to the preaching, and leave us to praise the Lord.'

Brother Barker said that so long as the brethren and sisters staid there and kept up the meeting, of course the bystanders would look on, and he therefore begged them to disperse. But the brethren preferred to stay and have their own meeting, rather than to mingle with the multitude, to listen to preaching, and Brother Barker returned without success.

Hearing shrill cries from another tent, I went to it and found a number of children, ten or twelve years old, on their knees in a complete paroxysm of grief, weeping as if their little hearts would break, and screaming as under the power of fear. Around them and over them men and women were standing, and instead of *giving* them instruction by way of leading them to the proper source of comfort and hope, they clapped their hands, shouted, sung, and seemed intent on exciting the little things to the very last degree of endurance. It was cruel in the extreme; and no man who had good common sense, and any knowledge of children, would thus trifle with their minds and hearts. Mingled feelings of pity and indignation were roused at this scene, and I turned away, heart sick. A girl of about fourteen standing near me, locked in the arms of two others of the same age, threw herself languidly backward, and murmured softly near my ear, 'Come a little nearer, precious Jesus, a little nearer, a little nearer, O how dear.' Oppressed with what I had seen, I wandered away into the woods, listening to the singing from thousands of voices, as it came through the trees, and swept pleasantly over my disordered nerves.

It has been my aim to give a simple record of what passed before my own eyes at the meeting, leaving my readers to judge of the moral fitness of such things to promote the cause of Christ. But I was not surprised to learn that very many intelligent and pious Methodists have come to the conclusion that on the whole the balance of evil is against the practice, and they therefore do not attend them. This is the case with many in Sing Sing who have the best opportunity of seeing the tendency of this annual gathering, and they are free to declare their opinion that the practice should now be dispensed with.

UNIVERSALISTS AND HARVARD COLLEGE.

The August number of the 'Universalist Miscellany' besides other interesting and valuable matter, contains the following article. We rejoice in its tone, and appreciate the spirit in which it is written. The attacks of the Calvinists upon our administration of the College, and their avowed design to induce the people to transfer it into their hands, have led to a union of all the liberal sects and parties in the State which we hail, as one of the most auspicious events of the age. The friends of a free and unfettered Gospel are a majority of the whole people, and when they act together, bigotry and intolerance can never accomplish their designs.

'A very vigorous and sytematic effort will soon be made to wrench Cambridge College from the hands of the Unitarians. The various Trinitarian sects appear to have entered into a combination for this purpose. Their presses are teeming with articles designed to prepare their people for action. The reasons urged for making the change are, says the Register, included under two heads,—Retrenchment and Anti-sectarianism.

The first reason can have no weight with any enlightened mind of any sect; for if the college expenses can be reduced, they can be reduced as well by the Unitarians as by the Trinitarians. Let it not be said, the Unitarians are opposed to retrenchment; for such is not the case. They are opposed to overtaxing the professors; and for this they should be commended by all the friends of education. Who but an enemy of the University could desire to have the duties of its professors so increased that they would have no time for study and the improvement of their minds? But while the Unitarians are opposed to a retrenchment which will lower the literary character of the University, they are in favor of reducing the expenses of an education as much as possible. The Christian Register speaks strongly on this point. It goes for reducing the cost of the tuition as low as possible, and recommends the creation of a large fund to aid in making the reduction. It is unnecessary, therefore, to commit the University into Trinitarian hands in order to have a retrenchment made. Trinitarians cannot work harder or live cheaper than Unitarians. Trinitarian ministers are not more distinguished for their apostolical simplicity than are the Unitarian ministers.

The second reason urged by the Trinitarians for making the change partakes largely of the ludicrous. They wish to render the College anti-sectarian! What a protext! There exists not on earth a people more thoroughly imbued with sectarianism than those who have enlisted in this crusade against the present management of Cambridge College. They never yet possessed power which they did not abuse. This is especially true of the Orthodox Congregationalists, of the Baptists, and the Methodists. Look at the Colleges under their control. Amherst College gives all its influence for Orthodoxy. So do Dartmouth and Yale. Brown University gives all its influence for the Baptists. Among the Methodists there is not a seminary but what is thoroughly sectarian. And yet these people are all at once seized with a terrible loathing of sectarianism! Why, then, not heal themselves? Why not purge the institutions which they control? There is an appearance of great insincerity in this cry against sectarianism; and we believe it is uttered merely because it is thought it will be popular, and unite all sects against Unitarians. In this cry many kind things are said of the Universalists. We are told that we ought to have our share in the management of the University, and that a portion of the professors should be Universalists! How kind! How considerate! How ungrateful not to unite with men who are so anxious that we should have our rights! We are not, however, to be deceived by a stratagem so foolish. The injustice we have received from the Partialists is too great to be blotted from the book of remembrance by any such honied words. Judging from the past,—from all the past,—we have not the slightest reason to suppose, that, if the Trinitarians were to succeed in their plan, we should have the least favor shown us. Give them the control, and they will act upon the doctrine they now preach,—that Unitarians and Universalists are not Christians,—and that as Christians we have no rights whatever in the College. And our sons who go there for an education, will be subjected to all the tyranny and injustice of Partialist sectarianism; they will be treated as infidels, and hear their fathers daily denounced as such.

Under the present management there is nothing like this. The sons of Universalists can now go to Cambridge, and have their rights and feelings respected. Universalists, therefore, can have no sympathy with the present movement against the College. Instead of sympathizing with it, they should use all their efforts against it. If the question is carried to the polls, we hope that every Universalist of the State will give his vote to sustain the College as it is. Judging from present appearances, the question will be carried there. The Trinitarians have become desperate; and from some disclosures, it appears certain that they intend to secure the election of senators enough to obtain the balance of power. We hope, therefore, that their movements will be carefully watched; and that all minor considerations, either of a political or religious character, will be disregarded, and that on the great question all liberal Christians will act together.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The Society of Phi Beta Kappa, of Cambridge, observed their anniversary, as usual, the day after Commencement. The weather was fine and the occasion interesting in all its circumstances. Rev. Dr. Sharpe, of this city offered the prayer. Rev. Andrew P. Peabody, of Portsmouth, N. H., delivered the oration; and Rev. Charles T. Brooks of Newport, R. I., the poem. The oration was on the connection between science and religion, and added to the great reputation of its author. The poem is also spoken of with the highest encomiums. We hope that these performances will be printed, and, if so, we shall be glad to speak of them again.

☞ The boundaries of the American Union have by the annexation of Texas, been extended so far towards the 'sultry line' that they include the productions, in the animated and inanimate creation which belong to it. Lions are hunted in Texas, and one was recently killed in the county of Brazoria, weighing 450 pounds.

☞ The following interesting description of local scenery, is a specimen of the beauties of nature, varying from and often surpassing all that the yet explored portion of the globe presents, which remain to be revealed in the interior of this and other continents. It is from Captain Freemont's journal of his expedition from the Pacific to the Mississippi.

The date is the 16th of December.

'We travelled this morning through snow about three feet deep, which, being crusted, very much cut the feet of our animals. The mountain still gradually rose; we crossed several spring heads covered with quaking asp; otherwise it was all pine forest. The air was dark with falling snow, which everywhere weighed down the trees. The depths of the forest were profoundly still, and below we scarce felt a breath of the wind which whirled the snow through their branches. I found that it required some exertion of constancy to adhere steadily to one course through the woods, when we were uncertain how far the forest extended, or what lay beyond; and on account of our animals, it would be bad to spend another night on the mountain. Towards noon the forest looked clear ahead, appearing suddenly to terminate, and beyond a certain point we could see no trees. Riding rapidly ahead to this spot, we found ourselves on the verge of a vertical and rocky wall of the mountain. At our feet—more than a thousand feet below—we looked into a green prairie country, in which a beautiful lake, some twenty miles in length, was spread along the foot of the mountains, its shores bordered with green grass. Just then the sun broke out among the clouds, and illuminated the country below, while around us the storm raged fiercely. Not a particle of ice was to be seen on the lake, or snow on its borders, and all was like summer or spring. The glow of the sun in the valley below brightened up our hearts with sudden pleasure, and we made the woods ring with joyful shouts to those behind; and gradually, as each came up, he stopped to enjoy the unexpected scene. Shivering on snow three feet deep, and stiffening in a cold north wind, we exclaimed at once that the names of Summer Lake and Winter Ridge should be applied to these two proximate places of such sudden and violent contrast.'

☞ The United States troops have established themselves in camp, at Aransas in Texas, which is in latitude 28, longitude 19—New Orleans being in latitude 30, longitude 13, west of Washington city. It is in the western part of Texas, and near the seat of war, should the Mexicans cross the Rio Grande. The camp is on St. Joseph's island, and is represented as in a most healthy location, a constant breeze blows over, immense herds of deer range, the island, the sea abounds in fish and oysters, and the shore is thronged with birds.

☞ St. Louis, Missouri has 40,000 inhabitants. Over 300 steamboats are engaged in its commerce. There are 33 places of worship, nine being Roman Catholic. The city is built upon a limestone level, elevated above the shore of the river, which is bordered with a range of steamers, receiving or discharging their cargoes. The immense extent of our country, its rapid growth, the multiplication of its channels and depots of business, require frequent notice of its various regions and cities, in order that we may preserve any adequate appreciation of it.

☞ The papers published in the British Provinces, give unfavorable accounts of the crops there. The wheat is destroyed to a great extent by the 'weevil,' and the disease which appeared last year in the potatoes of this part of the country, is making dreadful ravages there this year. The potato is one of their most important products, and its failure must produce great distress.

☞ At the meeting of the British Association for the advancement of Science, recently held at Cambridge, in England, the following remarks were made on the subject of 'AMERICAN LANGUAGES.'

Dr. R. G. Latham 'On the Ethnography of the American Languages.' He opened by explaining the extent of the Esquimaux tongues, by pointing out the character of their locality as being the one that we should naturally expect to find transitional to the Fo language of America and Asia, stated, however, that they had been cut off on both sides by broad lines of separation. These lines he considered exaggerated. Between them and the Athabascan, between the Athabascan and Cooloch, between the Cooloch and Oregon, between the Oregon and Californian, he could draw no definite lines. The Californian passed into the Mexican, the Mexican into those of South America. On the other hand the Curile, Corean, and Japanese tongues were akin to the Esquimaux, so were the Siberian. He was satisfied that the common-place view was the true one; viz., that the Esquimaux languages connected the Old and New Worlds. He further added that the glossarial affinities of the Polysynthetic tongues were as real as their grammatical analogies.

The American minister remarked that the divisions of Dr. Latham did not agree with those recognized by the American scholars. He observed that the languages of the United States were classed in eight divisions; that between these there was certainly a general affinity such as between the more distant languages of the Old World; that the difference between the American tongues was not so great as to make against the general unity of the human race: but that still it was so great as to render the processes by which alliances were shown between *them*, convertible towards showing alliances between any other languages whatever. He did not see what sense Dr. Latham gave to the word *affinity*, and desired to see the details by which the eight isolated classes were run into each other, and the particular facts by which the current divisions were broken down. The contrast between the grammatical analogy and the glossarial differences of the American tongues was generally recognized. Dr. Latham, however, instead of explaining it, denied its existence.—Dr. Latham replied, that he had abstained from details merely on the score of time; that he would now enter on them but briefly; that he must be excused if he supposed that they were but partially acquainted with the details of transatlantic scholars in this department, but that he would now take up the subject in special regard to the attention which the honorable minister had paid to his statements from the point where they had left it. He differed with Gallatin and others, but he owned that he combated them with weapons which they themselves supplied. He spoke with praise upon the pains taken by the American War Department to procure the Indian vocabularies. In respect to the Natchez, Uche, Attacapa, Adaine, and Chetimacha vocabularies, he believed that Gallatin himself only meant his groups to be *provisional*. The division, however, between the Algonquin and Iroquois groups was considered real. This he broke down. Both were allied to third languages, *e. g.* the Eskimo. Both could be shown allied to each other, if we dealt with many dialects *en masse*. The Cherokee was Caddo, and as such Catawba also. The question between the Creek and Choctaw tongues, was one of definitions only. Exceptions might be taken to his modes of indirect and collective comparison, but he believed them to be legitimate and recognized instruments of criticism.'

☞ We know not in what better terms, or manner, to chronicle the recent act of enormous barbarity committed by a French commander in Africa, than in the following, from the London Punch.

'THE FRENCH IN ALGIERS.—LOVELY WAR! The Christian French—employed in the civilization of the Moors—have made a bonfire of eight hundred men, women, and children! Eight hundred human creatures have been given to the flames—an offering to the stern necessity of war, of lovely war! COLONEL PELISSIER was the demon in command on the occasion. Beautiful are his laurels gathered in the caverns of the Dahara, manured by the roasted flesh and charred bones of a multitude of shepherds!

The *Akhbar* speaks of the atrocity, as though it narrated the roasting of oxen for a public feast. When the Ouled Riahs first took refuge in the cavern, the gallant colonel offered them terms. They were refused.

'This state of things continued till the night of the 19th, when, *losing all patience*, and no longer having a hope of otherwise *subduing these fanatics*, who formed a perpetual nucleus of revolt in the country, the fire was renewed *and rendered intense*. During this time the cries of the unhappy wretches, who were being suffocated, were dreadful, and then nothing was heard but the crackling of the fagots. This silence spoke volumes. The troops entered and found 500 dead bodies. About 150, who still breathed, were brought into the fresh air, but a portion of them died afterwards.'

Later accounts show that, in all, Colonel Pelisier has sent eight hundred souls to bear witness against him at the day of judgment!

We know that the wisest, the most humane government, may at times be compromised by the stupidity, the brutality of its instruments: but if it fail to punish the offender, then it is a sharer of the infamy.

Louis-Phillippe prides himself upon being a very respectable king; a monarch with a proper notion of all the domestic virtues. It is said he is a humane man; not at all the military bloodhound that Young France, in its love of gore and glory, sighs for. We therefore wait, with much interest, to see what his royal benevolence will do with the man-roasting colonel. Will he rebuke and call home the murderous incendiary, or will he suffer him to add to the heap of human ashes that already make an accursing monument to his memory?

It is in this way that the French are to civilize the Arabs—in this way that the benighted infidels are to be taught the lovely meekness of the Christian faith! One omission may be placed to the account of the colonel When the roasting was over, wherefore did he not order the celebration of *Te Deum* to complete the blasphemy!

There is, of course, a party in France who will sing songs of triumph to the colonel, seeing that he is only working out the mission of a conqueror. Indeed, we should not be surprised if—on his return to France—he were presented with some tangible testimonial of the admiration of the children of glory. We beg with all deference, to propose a fagot in bronze.'

☞ The new iron steamer Bangor, recently built at Wilmington, Delaware, to ply between this city and Bangor, took fire, when entering Penobscot Bay, on her first voyage, Sunday afternoon, August 31st, and was, with her cargo, utterly consumed

☞ The government paper, at Washington, disavows the act of General Gaines, in calling upon the governor of Louisiana, for the militia of that State.

☞ There is again no election, and no approach to one, in the ninth Congressional District of Massachusetts.

☞ The Governor and Council have commuted the death sentence of Orrin de Wolf to imprisonment for life in the States Prison.

☞ Judge Gilchrist of New Hampshire, has decided that land taken for a railroad, is taken for 'public uses.' This fixes the law for that State, and brings it within the circle of railroad privileges and advantages.

☞ The steam ship Caledonia arrived on Friday evening September 3d, at 6 o'clock. 86 passengers from Liverpool to Boston, 9 from Liverpool to Halifax, and 32 from Halifax to Boston. Rev. Drs. Parkman and Codman returned in the Caledonia.

The steamer Britannia, from this port on the 1st, arrived out the 15th of August. The Great Western from New York July 31st, arrived out August 18th.

On the 8th of August Mr. Everett had his audience of leave, and Mr. McLane was at the same time presented to the Queen.

Queen Victoria and Prince Albert have gone on their continental tour.

☞ There is no commercial news of moment. The prospect of the harvest was uncertain, the weather not having been propitious. Some apprehension exists of a scarcity like that which is alarming the southern districts of this country. On the subject of the relation of the two countries the following extracts from the records of Parliament will be read with interest.

In the House of Commons, August 5, Lord John Russel, said:—

'Sir, there is a question, to which, though I do not mean to enter on it in detail, I cannot help adverting for a moment or two; I mean the question pending between this country and the United States of America. I wish, without at all desiring to interfere with the discretion of the executive government, or at all dictating to them as to the course they may think fit to pursue for the settlement of the question of the Oregon boundary—I wish still to venture to say that those opinions I gave this house at another period of the session, of the justice of our claims, are entirely unshaken by any thing I have heard or read since on this subject [loud cries of hear, hear, from both sides]. The right honorable gentleman opposite, on that occasion, said the government of this country were prepared to maintain those rights. I do not question that assurance. I do not propose to ask him any explanation of the mode in which he proposes to maintain those rights. I am glad to see—regretting as I do the loss of that distinguished and enlightened man who is now American minister [loud cries of hear, hear, from both sides]—a person appointed to this court, who was here many years ago, and who made himself universally respected and esteemed in the society of this country [cheers]. I trust that, with fairness and moderation in the discussion of these questions between the two governments, without any loss of honor or sacrifice of substantial interests, that the negotiations will be brought to a friendly and amicable conclusion.

Sir James Graham, Secretary of State for the Home Department, remarked as follows:—

He agreed with the noble lord in the regret he had expressed for the loss sustained by the departure of the able and accomplished minister for the United States, Mr. Everett [much cheering.] He was happy, however, in stating that the United States would be represented by a gentleman so well known and highly esteemed as the minister who had just arrived [hear, hear]. He assured the noble lord, with respect to the question now pending between this country and the United States, that while the government were prepared firmly to maintain the rights and interests of Great Britain, they would also be actuated by the most sincere desire to maintain with the United States those relations of amity which had hitherto prevailed, [hear, hear].

There was an election for the Borough of Sunderland Aug. 14, for the choice of a Member of Parliament in place of Lord Howick, who is raised to the peerage by the death of his father, the late Earl Grey. Mr George Hudson, an Alderman of York, was the Ministerial candidate, and Col. Thompson the free trade candidate. Mr. Hudson was chosen by 626 votes, Col. Thompson receiving 498. The news of the result was conveyed to London, for the Times, by express over the Newcastle and Darlington, North of England, and London and Birmingham Railways, a distance of 307 miles, in 7 hours 58 minutes running time, or including the delays, in changing engines, watering, &c., which amounted to 1h. 10m., in 9 hours 8 minutes. Deducting 28 minutes for time occupied in travelling four miles of the distance in coaches, the remaining 303 miles were travelled in 7 hours 30 minutes, being an average of 40½ miles per hour.

MINISTRY AT LARGE IN BALTIMORE.

This important situation is still vacant. Rev. C. H. A. Dall, who labored in this field with success and efficiency, is in search of a suitable person to supply his place. Address Rev. C. Briggs, Sec. of A. U. A.

☞ A correspondent wishes us to call the attention of S. F. to the suggestion he threw out in one of his late articles, that in the records of the early ages of mankind, preserved in the Bible, the apparent monstrous longevity of the patriarchs may be explained by supposing that months were called years. He would ask S. F. to notice the bearing of this, upon the case of Adam, in relation to the birth of Seth, and that of Enoch, the father of Methuselah.

☞ We understand that the new Church in Hanover street, (Rev. Mr. Robbins's,) will be dedicated on Wednesday, the 17th of September. The occasion will be interesting, not only to that Society, but to the whole public who are grateful for the noble ornament thus added to the city, and admire the zeal and public spirit and good taste which have erected it.

CORRECTION. In Gov. Hammond's Letter Examined, No. 2, near the close of the last paragraph but one, for '*more* actuated,' read, '*never* actuated.' S. W.

☞ UNITARIAN MINISTERS who desire to have their names affixed to the 'Protest against American Slavery' are requested to send them to the undersigned before the 20th of September.

C. STETSON.
Medford, Sept 6, 1845. 2w

☞ THE MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Morse's, in Tyngsboro', on Wednesday, the 10th day of Sept next, at 10 o'clock, A. M.

s6 JOS. C. SMITH.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet on Tuesday, 9th inst., at Rev. Mr. Muzzey's in Cambridgeport.

s6 WM. NEWELL, Sec'y.

☞ THE QUARTERLY CHARITY LECTURE will be preached in the Old South Church, to-morrow evening, at 7 o'clock. s6

☞ NOTICE. There will be religious services in accordance with the Unitarian faith, in 'Granite Hall,' Maverick Square, East Boston, on Sunday, Sept. 14. The services will be conducted by Rev Charles A. Farley, recently of Eastport, Me. Services to commence at 10 A. M. and 3 P. M. Seats free. s6

☞ UNION PASTORAL ASSOCIATION.—The next regular meeting will take place on Tuesday, Sept. 16, at the house of Rev T. B. Fox, Dorchester, at eleven o'clock, A. M.

s6 SAMUEL OSGOOD, Sec'y.

MARRIAGES.

In this city, by Rev Mr Streeter, Mr William M. Howels to Miss Eunice Stearns, both of Charlestown; Mr Charles Reed to Miss Ann Shields.

28th ult, at King's Chapel, by Rev Mr Croswell, Robert Harford Hare, Esq. of Philadelphia, to Miss Caroline, daugeter of the late J. W. C. Fleming, Esq. of New Bedford.

In Somerville, 1st inst, Mr James T. Starr to Miss Esther Benton.

In Stockbridge, 27th ult, George Coffing of Salisbury, Vt. to Fanny Williams of Stockbridge.

In Cambridge, 1st inst., by the Rev Dr Francis, Rev Dexter Clapp of Savannah, Va. and Susan Francis daughter of Warren Preston of Bangor, Me.

In Cambridgeport, on Sunday evening, by Rev Mr Cushman, Mr John H. Macomber, of Charlestown, to Miss Almira Drew, of Cambridgeport.

In Chelsea, on Sunday evening, by Rev Mr True, Mr George W. Odell, of Boston, to Miss Huldah D. Clark, formerly of Nobleboro', Me.

DEATHS.

In this city, 30th ult, William B. Adams, Esq. 55, a native of New Jersey.

In Milton, 31st ult, Mrs Susanna, relict of the late Chas Pierce, 80.

In Worcester, 28th ult, Miss Elizabeth Waldo, 79, sister of the late Hon Daniel Waldo.

In Quincy, on Wednesday, 3d inst. in the 71st year of her age, after a long and painful illness, Mrs Ann Adams, relict of the late Thomas Boylston Adams, youngest son of John Adams second President of the United States, and second daughter of the late Joseph Harrod, Esq. of Haverhill.

In Salisbury, 1st inst. Mr Moses Pike, 95, a pensioner of the revolution.

In Charlestown, 31st ult. Mrs Abigail Pratt, 75.

In Dorchester, 28th ult. Cornelia, daughter of Lewis and Lucy H. Clapp, 4.

Aug 26, Harriet E. Hobbins, only child of Dr Hobbins, of Brookline, 14 mos.

On Saturday morning, Aug 30, George O. youngest son of Joshua S. Hayward, 6 years.

At Newton, 26th ult. George Franklin, youngest son of David and Martha Stone, 13 mos.

At Hatfield, Aug 15th, Mrs Susannah Scott, 93.

In Beverly, on Sunday last, Mary Standley, widow of the late John Standley, 77. Elizabeth, daughter of Joseph Elliott, 15.

CHAUNCY-HALL SCHOOL. Agreeably to the new arrangement, announced in the last ANNUAL CATALOGUE, the next term of this School will commence on Monday, the 8th of September. Pupils in the country and all who intend to join the school soon, are requested to report themselves on that day, if it can be done without great inconvenience. New Classes in Latin, French, Spanish and Drawing, will be immediately formed, and it will be for the advantage of the students, as well as for the convenience of the teachers, that all the members of a class should begin together.

Hours from Sept. to April, 9 to 1, and 3 to 5.

Catalogues containing terms, &c. may be had at the bookstore of Ticknor & Co.

s6 2w THAYER & CUSHING.

SCHOOL FOR YOUNG LADIES. The Fall Term of Mr VINSON'S School for Young Ladies, will commence on Monday, Sept 8th, 1845, at No 7, Masonic Temple. Any information desired respecting the School, may be obtained by calling on the subscriber at the rooms, where he may be found on the afternoons of the first week in September.

s6 CORNELIUS M. VINSON, A. M.

BURNAP'S MISCELLANIES. Miscellaneous Writings of George W. Burnap, author of Lectures to Young Men, Lectures on the Sphere and Duties of Woman, &c. Revised and corrected by the author; one vol 12mo, pp 343.

Containing Lectures on 'The Causes and Cure of Hard Times,' 'Sources of National Wealth,' The proper course of Reading for the Young,' 'Burke, Pitt and Fox compared with Clay, Calhoun and Webster,' 'The Professions,' The Rise and Principles of the Society of Friends'; and discourses on the following subjects: 'The Commercial revulsions of 1837,' 'The Death of President Harrison,' 'The Death of Dr Channing,' 'Death of Dr Greenwood,' 'The Doctrines of Miller,' 'Church and State,' 'The duties of the Citizen Soldier.

For sale by JAMES MUNROE & CO., 2 School st, up stairs. s6

DR. GANNETT'S DISCOURSE AT MONTREAL. The Faith of the Unitarian Christian Explained, Justified and Distinguished. A Discourse delivered at the dedication of the Unitarian Church, Montreal, Sunday, May 11, 1845, by Ezra S. Gannett, Minister of the Federal street Church, Boston.—Published by request.

For sale by JAMES MUNROE & CO., 2 School st., up stairs. s6

MONTHLY MAGAZINE, for September. CONTENTS—The Religious and Theological Interests of Harvard College: What Doth it Profit that the Word is Preached: Making the Church Yard Beautiful: The Real Duty of a Christian Society to its Minister: Woman's Old Age: The True Happiness—a Sermon, by Rev D. Clapp.

Just published, by L. C. BOWLES, 118 Washington street. s6

DR. GANNETT'S MONTREAL SERMON.—The Faith of the Unitarian Christian explained, justified and distinguished. A Discourse delivered at the dedication of the Unitarian Church, Montreal, on Sunday, May 11, 1845, by Ezra S. Gannett.

Anti-Supernaturalism, a Sermon preached before the Senior Class of Harvard University, July 13, 1845, by Andrew P. Peabody.

Just published and for sale by CROSBY & NICHOLS, 118 Washington st. s6

HAZARD'S ESSAY ON CHANNING. An Essay on the Philosophical character of Channing. By Rowland G. Hazard.

Published and for sale by JAMES MUNROE & CO., 2 School st, up stairs. s6

CHILD'S FRIEND, for September. CONTENTS. Martyrs: The Beauty of an Early Death: The Slave Poet: How a Man should settle and conduct himself on an Island: Death and the Sick Child: Ellen Seward, (concluded): A Little Word: Our Little Church: An Address to a Sunday School on an Excursion: The Good Night Kiss.

Just published by L. C. BOWLES, 118 Washington st. s6

NEW AND BEAUTIFUL SERIES OF JUVENILE BOOKS. *SAXTON & KELT*, announce to the public that they publish this day the first No. of a new and elegant series of Juvenile Books, written by Mrs E. Oakes Smith, entitled, 'Stories not for Good Children nor Bad Children, but for Real Children, and dedicated To the Mothers of our Country who are willing that nature should develope sweet work in her own sweet way without forcing its precious developments. Put up in 32mo form, 160 page and fully illustrated for drawings, by G. W. O. Billings.

No. 1. The True Child, now ready, plain 31 cts, gilt 37½ cts.

No. 2. The Dandelion, will be ready soon, 31 and 37½c.

No 3. The Moss Cup, in press, 31 and 37½ cents.

S. & K. have also just published, Oracles of Shakspeare, with selections of Aphorisms from the same author, edited by Robert Hamilton, I vol 32mo, cloth, gilt, 37½ cts.

The May Flower, a new and splendid Annual for 1846, embellished with seven superb Engravings and bound in elegant embossed morocco.

Address the Publishers, SAXTON & KELT, 133 Washington st. aug30

FAMILY SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN intend commencing the Autumn Term of their School on Thursday, Aug 7th. Length of Term twelve weeks.

Miss MARY A. SPALDING will continue to be associated with them.

The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training, with healthful recreation and physical exercise. For the latter, the location affords various facilities, particularly seabathing, to which careful attention is given.

On the Sabbath, opportunity will be given to attend public worship with either of the religious societies.

TUITION.—Common English branches, $4,00; Higher English branches, 5,00; Languages, each, 1,50 additional; Drawing, Painting and Needlework, 1,50; 24 Music Lessons, and use of Piano-Forte, 7,00; Vocal Music and Calisthenics, without extra charge.

Board, including washing, and riding to attend public worship, $2,00 per week.

Information concerning location, &c., may be obtained of Dea. B. Spalding, No 37 Hanover street, Boston. Inquiry may also be made at Germantown, or by letter directed to the care of Dea. J. Sullivan, Quincy, Mass.

REFERENCES.—Rev William Hague, Rev N. Colver, Dea S. G. Shipley, Dr George Shattuck, Mrs J. B. Read, No 6 Howard street, Mr B. Wisner Bush, School street, Boston—Dr Jonathan Wild, Braintree, Rev Bradley Miner, Dorchester, Rev William Allen, Elisha Marsh, Esq. Quincy.

A few individuals, or a small family, can be accommodated with board, at the same place. aug 23

BOARDING SCHOOL AT CONCORD, MASS. The next term of the subscriber's School will commence on Monday, Sept. 1st, and continue fifteen weeks. The course of instruction embraces all the branches of a thorough English and Classical education.

Terms $3,00 per week, including instruction, board, washing, &c.

The subscriber is permitted to refer to the following gentlemen:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. F. Warren and Henry Loring, Esqs., Dea. A. Ball, John Homans and J. V. C. Smith, and the Rev F. D. Huntington.

aug23 tf CHARLES W. GOODNOW.

GATES' ACADEMY. The Fall Term will commence on Tuesday, Sept. 9th. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c. O. W. ALBEE.

aug23 3t

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purch

POETRY.

[For the Register.]

STANZAS,

On the death of an aged relative.

And I have looked my last upon thy face,
Mine aged friend!
Thy hand hath yielded mine its last embrace,
And to life's end
By memory only shall I bring thee near,
Thou who wert long a toiling pilgrim here!

I marked thy tottering step, thy wrinkled brow,
Thy trembling hand,
And felt how soon thy wasted form must bow
At death's command,
Yet the mild lustre of thine eye of blue
Spoke of life's freshness—not of deathly dew.

Upon thy memory's scroll, had fouracore years
Their story traced;
Mingling of light and shade, of smiles and tears,
Of hopes displaced,
Of joyous meetings, and of partings sad,
Love for the holy, pleadings for the bad.

Thine was a cheerful spirit, formed to shed
On life's rough way,
The sunshine of the heart, and freely spread
The flowers so gay
Where earth's impatient children press the sod,
Nor lean upon the bosom of their God.

Now, to the dust we give thee, and no more
The anxious prayer
Shall reach the borders of the cloudless shore,
Since thou art there!
For thee no more we pray while here we roam—
The angels led their welcome sister home!

Aug. 20, 1845. H. J. W.

[For the Register.]

HAGAR AND ISHMAEL.

The blue arch of heaven is o'er thee,
Its free air is round thy head!
The desert lies before thee,
Its path thy steps must tread!

Fold thy mantle round thee,
Here thou must not stay!
To the hills that lie before thee
Onward be thy way!

Give one glance around thee,
One look must be thy last!
Then climb the hills before thee,
And think not of the past!

Courage! thy boy is with thee!
His heart is all thy own!
His little arms enfold thee,
With a love that's thine alone!

A bright seraph stands before thee!
From Him who framed thy lot;
His hand shall safely guide thee!
In this lone and dreary spot! L. O. P.

HYMNS

Sung at the Rural Excursion of the Unitarian Sunday School in Danvers, Aug. 20th, 1845.

[Written for the occasion by Andrew Nichols.]

Hark! hear we not a voice of praise
From yonder leafy bowers,
From yonder lake of waters clear,
Set round by trees and flowers!

From hills where fruits delicious grow,
From flowery vales beneath,
From groves, where woodland songsters sing
And spicy odors breathe!

If Nature, without intellect,
To God such hymns can raise,
How high should rise our votive strains?
How loud our notes of praise!

We so endowed and taught of God,
So favored and so blest,
Who read and understand his word
On all his works imprest;

To whom the Gospel, grace and truth,
By Jesus Christ are given,
To guide the man, the youth, the child,
To endless joys in Heaven;—

Will sing, O Holy, Holy Lord!
Thy name all hallow'd be:
Thy kingdom come; thy will be done,
Now,—and eternally!

'Tis good to set apart
One day to social love,
To feast the mind and heart
With nurture from above,
And keep the rule — Our souls to save
That Jesus gave, — From sin's control.

Love others as yourselves,
And to them ever do
As in exchanged estates;
You'd have them do to you,
And always aim — With happiness,—
Friends, foes to bless, — Love's holy flame.

May our example teach
These children,—precious charge,—
That moral height to reach
Which will their views enlarge,
So they embrace, — As brother men,
How happy then, — The human race.

And then would every grove
A reclaimed Eden be,
Each social meeting prove
A holy Jubilee,
For every heart — And so receive,
Would yearn to give, — Of joy its part.

Let all mankind obey
This universal law,
And from it, every day,
Their rule of practice draw,
Earth would become — With pleasures strowed—
A bright abode, — A peaceful home.

MISCELLANEOUS.

[Correspondence of the New York Evangelist.]

LETTERS FROM BRAZIL—NO. VI.

Rio de Janeiro, March, 1845.

Conference with the American Minister—Disclosures respecting the Slave-trade—Efficiency of Hon. Mr. Wise—Usual Course of the Trade—How it is that Americans Shift Responsibility and Guilt, and Save their Necks—The glaring Infamy and Injustice of Negro-traders' Escaping with Impunity under the American Flag.

I deem it my duty to suggest, that the land is not yet wholly free from the contamination of a traffic, at which every feeling of humanity must revolt—I mean the African slave-trade.—At the moment when God, in his mercy, has blessed the world with a universal peace, there is reason to fear, that to the disgrace of the Christian name and character, new efforts are making for the extension of this trade, by subjects and citizens of Christian states, in whose hearts no sentiment of justice inhabits, and over whom neither the fear of God nor the fear of man exercises a control. In the sight of our law the African slave-trader is a pirate and a felon; and in the sight of heaven, an offender far beyond the ordinary depth of human guilt.

* * If there be, within the extent of our knowledge or influence, *any participation in this traffic, it is our duty to make it known, and to do our utmost to extirpate and destroy it.* It is not fit that the land of the Pilgrims should bear the shame longer. [Webster's Plymouth Speech accommodated.

A recent call upon the American Minister to Brazil, Hon. Henry A. Wise, of Virginia, furnishes material in facts and fuel for reflection, which I feel disposed to lay before the readers of the Evangelist, or anybody else that has a mind thereto. I found him in the fine house he has taken in the northwest part of the city, a long ways out of town, in the suburb called Eugenevollio. It is favorably located for the quiet and health of an interesting family of six children, one of them a little babe, born a Brazilian. They are busy enough in studies and pastimes within the ample and shaded limits of their enclosure, yet not so but that the elder ones often sigh for the society and scenes of home, and wish themselves again there.

Although without a letter of introduction, I met with a courteous and affable reception from Mr. Wise, and an immediate reply to all my inquiries concerning the slave-trade in American bottoms, which was the object of my call. He has been vigorously prosecuting an investigation into this infamous business ever since he has been here, and it is his statement, that not less than 64,000 slaves have been imported from Africa during the last year, and 5000 since August last, in American bottoms. He grew eloquent, in expatiating upon the prostitution of the American flag to the slave-trade, and said his chief business while here had been to examine depositions and papers, and make inquisition into the recent cases in which American merchantmen had been engaged in this nefarious traffic, and transmit the proofs to Washington; and that he had never worked harder in his life before. He has a large folio volume, a good part of it closely written with copies of the despatches on this subject to the Department of State, from which he read extracts to show his views upon it, and to make me acquainted with the names and ownership of a number of vessels from the United States, that have been and still are prosecuting this infernal trade.

'Documents herewith transmitted will show the nature, connections, and extent of the African slave-trade as it is, and has for some time been, unblushingly carried on by our citizens under our flag. It has grown so bold and so bad as no longer to wear a mask, even to those who reside here, and who are at all acquainted with the trade between Brazil and Africa. Upon information showing more than probable grounds, I hesitated not to advise our Consul, Mr. Gordon, to cause the arrest of the master, mates, and crew of the brig Montevideo, and to hold them in custody on board of the Boston sloop-of-war until he could examine into the case. The examination has proceeded to a great length, and I have given to it my personal attention and attendance; and I must say, it has developed a combination of persons and of means to carry on this infamous traffic, to the utter disgrace of human nature, and to the dishonor of our flag and of all three nations—England, Brazil, and the United States.' [American Minister to the Secretary of State.

He expresses the opinion, that if the people of the United States knew the extent to which this worst of piracies is conducted under their flag, and by vessels launched and owned in their free Northern waters, a law would be passed at the very next session of Congress, forbidding *all* trade with the coast of Africa. He says, moreover, that every conscientious American ship-owner may be given to understand, that if he send his vessel to this port, with instructions or permission to the captain to get her chartered for the coast of Africa, she will be sure to be engaged directly or indirectly in the slave-trade; either as a tender to other slavers, or herself to carry the dreadful cargo of miserable Africans. American merchants here, to whom the American captains consign, knowingly aid and abet the slave-trade, by chartering the vessels so consigned to them for the coast of Africa, at a much higher rate per month than can be got if sent elsewhere: not, indeed, for anything that appears on the face of the charter party, to be engaged in the slave-trade, but not the less sure for that, on purpose to prosecute the trade of blood.

American houses (I repeat it) are the agents or medium through which American brigs and barques are chartered for the coast of Africa, to Manuel Pinto da Fonseca, the notorious great slave-merchant of Rio de Janeiro. After making a few profitable trips with slaves on charter, they are generally sold to Fonseca or the slave-factors on the coast of Africa, at Cabinda and elsewhere, for three times the money they would bring for lawful voyages. The American house gets 2 1-2 per cent. commission on the charter-money; then 2 1-2 per cent. more if they guaranty it; then 2 1-2 per cent. more if employed to transmit the value to the owners in the United States. The English brokers' house, Hobkirk, Wretman & Co. through which they accomplish these negociations, gets also 2 1-2 per cent. The vessels clear at the custom-house for the coast of Africa, with slave-decks, shackles, water-tanks and other appurtenances, and with a cargo of ardent spirits, powder, muskets, cotton goods, &c. and sometimes having both an American and a Brazilian or Portuguese captain and crew.

'The only medium of exchange among the Africans is in the form of goods, wares and merchandize, by barter; and that between the agents there and the large dealers in slaves, or in goods for that market in this country, is in the form of bills on Brazil. The very ivory and other products of Africa for export, are brought from the interior to the coast on the heads of the negroes, who are themselves to be shipped as slaves.

'It is said that there is not a merchant or dealer of any sort on this whole coast, from Para to Rio Grande, engaged in the trade between Brazil and Africa, who does not, directly or indirectly, participate in the profit or loss of the foreign slave-trade. And there is very little loss in that trade. Nothing is lost if two out of five trips succeed. And that trade has of late rather increased than diminished. It has decreased, perhaps, to Rio de Janeiro, but increased to every other province of Brazil.

Slave decks are no longer indispensable.—The water casks, stowed level, in one or more tiers, according to the size of the vessel, fore and aft, and rush mats spread over them, is the last improvement of fitting a slaver. And they can now ship—indeed, it is proved under oath in this examination that it took the Montevideo, with a swept hold, from but two to seven hours to ship a cargo of 800 slaves. They have their water pipes filled and buried in the sand of the beach; and the slaves, the farinha, the jerked beef, the provisions and stores, and the water are moved, at a moment's warning, in canoes and launches, to the vessel waiting at the distance of a five minutes' row from the shore.' [Hon. Mr. Wise to the Secretary of State.

Having discharged their goods, the medium of barter, and taken on board their closely-packed living cargoes, the American captain and crew, if they had them, are shipped on board a brig that has gone before to act as their tender, and a Brazilian or Portuguese captain and crew are supplied, if they had them not. In the one case, the tender brig returns to Rio Janeiro, either navigated by the Americans or with them as passengers, and not unfrequently with some branded slaves for Fonseca, in the same capacity as passengers. For aught *that appears*, she will have performed a lawful voyage, that is, having only waited upon the slavers with some goods for purchase money of the slaves, and got them ready, and having then helped the slavers to a Brazilian or Portuguese crew, who, if taken by English cruisers, cannot be hung like Americans or subjects of Great Britain. The bloody slaver then speeds her way through the horrors of the 'middle passage,' slily lands her human cargo, more dead than alive, at Cape Frio, Mangaratiba, or other places along the coast of Brazil and then boldly runs into this port in ballast, and fits again for the atrocious voyage.

Mr. Wise has now in custody on board the frigate Raritan, two African lads with Fonseca's brand upon them, that were brought into port thus as pretended passengers in an American brig, along with Fonseca's agent, who had been in the brig up and down the African coast to contract for slaves, said American brig acting as tender to three or four others immediately employed in exporting slaves. She was seized by the U. S. brig Bainbridge, on the charge of being engaged in the slave-trade, but afterwards delivered up to the Brazilian authorities for judgment, who have (if I am rightly informed) released the master and officers, whom Mr. Wise was desirous of sending for trial to the United States. The African lads and certain others have been retained, and are to be forwarded as witnesses to the United States.

There is a tale of blood and horror connected with this brig, to be in due time unfolded. It was given on oath, a few weeks ago, by a seaman of another American brig, the Kentucky, that the first night after leaving the east coast of Africa with a cargo of 650 blacks, a part of them got loose from their manacles, and rose on the crew. But being armed with muskets and cutlasses, the crew soon drove them below again, and killed a number by firing into them after they had cried for quarter. A few days after, others of the survivors were condemned to be executed, then hoisted up to the fore yard-arm chained two together, and shot dead.—When two were taken out of the hold chained together, of whom only one was to die, to save the shackle and save time, they chooped off their victim's foot at the ancle, let the leg loose, then run him up to the yard-arm, and finished by shooting him. In this manner were murdered forty-six men and one woman.

Thus the infernal business is carried on eagerly and fatally as ever, and American merchants, knowingly or not, pander for it and make what gain they can by such detestable pimping. Mr. Wise has written his legal opinion to Maxwell, Wright & Co. on their part in the business which the laws of his country have declared, piracy, warning them and other American merchants against it, and delaring his fixed purpose to see to it that the laws of his country are enforced, and the star-spangled banner cleansed from the blood of this atrocious traffic, which in fact it is made to shield, British cruisers seldom daring to overhaul a vessel under the American flag; American citizens, and they too generally from the North, not scrupling to employ their vessels where they can get the most pay.'* May God bless these, I believe, honest and earnest efforts to suppress the slave-trade, by a man who is himself a slaveholder, and who has stood in such an attitude to abolition, as makes the anomaly of his present position and warfare the more remarkable. But of this more hereafter.

&c.

* The following are the names and places of ownership of some of the American vessels thus employed at the present time, as furnished me by the American Consul at Rio Janeiro, Mr. Gordon:—

Sold to Manuel Pinto da Fonseca.

Brig Montevideo, J. L. Pendleton master; Alexander Riddell, owner, New-York.

Brig Agnes, Hiram Gray master; John H. Price, owner, Wilmington, Del.

Brig Kentucky, Geo. H. Douglass master; Willis & Hart, owners, New-York.

Brig Porpoise, Agnes Libby master; George H. Richardson, owner, Brunswick, Me.—tender to the Kentucky, Hope, Garafilia and others.

Brig Sea Eagle, Gilbert Smith master; B. C. Clark & Co. owners, Boston—tender to the Montevideo and Agnes.

RELATIVE DECAY OF THE SEXES.

Decay in the male sex is much more rapid than in the female. In the three years ending June 30, 1840, the total number of deaths among males throughout England and Wales was 518,006, while the deaths among females were only 499,058, giving an excess of male deaths in three years of 18,48. After this statement, it cannot appear surprising that the number of females in any country should notably exceed the number of males. At the present time, in London, there are 996,000 females to 878,000 males, or an excess of 119,000 ladies. Coupled with this fact, and obviously depending on it, is the superior longevity of the female sex. There died throughout England and Wales, between 1st July, 1839, and 30th June, 1840, 5,247 females, aged 85 and upwards; whereas of the same age there died only 3,954 gentlemen, leaving what is called in the city 'a balance' in favor of the old ladies of 1293. Among the females who died, 71 had passed the age of 100, but only 40 males.

Diseases common to the sexes which carry off more females than males; they are consumption, cancer and dropsy. The deaths by childbirth form but a very small fraction of the mortality of the female sex. The proportion is only 8 per 1000 of the total mortality; and as half a million of children are annually born in England and Wales, and scarcely 3000 deaths take place in childbirth, so there is only 1 death to 170 confinements. The researches of the registrar-general have brought to light some singular results with reference to the proportion in which acute diseases affect the two sexes. In the zymotic tribe the *uniformity* is quite extraordinary. This, out of 8194 persons dying of measles in 1840, throughout England and Wales, 4143 were males, and 4051 females—a difference of only 92. Again, out of 17,862 persons dying of scarlet fever in the same year, 8927 were males, 8935 were females—a difference of only 8. On the other hand, it appears that out of 14,806 dying of pneumonia, 8177 were males, and only 6629 females. Out of 22,787 dying of convulsion, 12,689 were males, and only 10,098 females. The superior value of female life, which this and all statistical considerations tend to prove, and which our insurance offices, by their variation of rates, acknowledge, is not attributable to any difference in the original construction of the body, (for man is built of stronger materials than woman;) but first, to the smaller demand made upon her vital power during the middle period of life; secondly, to the healthier condition and temperature of the female mind; and thirdly, to the lesser amount of toil and anxiety which, in a highly civilized country, falls to the share of woman. [Dr. G. Gregory.

THE PRISONS OF PARIS.

The foreign correspondent of the Newark Advertiser furnishes the following account which needs no comment from us:

"With much difficulty I have succeeded in getting admittance to the prisons in Paris. Of these there are about a dozen, containing every class and grade of offenders. The government is exceedingly slow in granting permissions to visit them for various and obvious reasons, and it was only after making great exertions, and explaining, that I did not wish to enter them from mere curiosity, but from a desire to study their construction and arrangement, the treatment of the prisoners, their food and accommodations, the character and amount of their labor, and other particulars for future use, hat the privilege was at last granted to me.

The first that I visited, was one of the oldest in the city, the Conciergerie. Its rough and gloomy aspect struck me very forcibly, the more, no doubt, because since my entrance into France, my visits have been principally to see the grand and beautiful with now and then a peep into the fantastical of grotesque. In architecture, noble churches and splendid palaces have been my chief objects of my contemplation, and the difference was startling indeed between their waxed floors, walls glittering with gold and glowing with the handiwork of renowned artists, and the grim, cold stone, grated windows and iron doors of these dark habitations of crime. The contrast is, notwithstanding, not so great as may be imagined; for both are associated with historic, or redolent with romantic lore; both have been the abodes of kings. In both, subtle statesmen have plotted; sweet maidens and innocent princesses sighed. What then is the mighty difference? Ah! "Disguise thyself as thou will, still, Slavery! still thou art a bitter draught! and, though thousands in all ages have been made to drink of thee, thou art no less bitter on that account."

I will describe these buildings more or less minutely, commencing, as nearly as possible, in the order that the prisoners enter them. The first then is the "Depot de la Prefecture de Police." This was erected in 1828 at a cost of $60,000, and is situated near the river Seine at the head quarters of the Prefect of the Police. It is capable of containing three hundred persons, but has now generally 150. Though comparatively a recent structure, it is not built upon a recent model, but resembles the gloomy strong holds of the olden time. Its fastenings and windows have not their strong and massive look however, and this arises from the circumstance, that the occupants are such as are *yet only accused* of crime. Every body arrested in Paris is first brought to this place, where they do not remain more than two or three days. The edifice is divided into several apartments, appropriated to the various grades of those who are confined. Those accused of *crime* are separated from such as are arrested for *minor offences*. The young are divided from the old, males from females, those respectably clad from the filthy and drunken, and finally the sane from the insane. The polite director himself accompanied me round the apartments, obligingly pointed out their peculiarities, explained their uses, and what was more than all, answered my numerous inquiries. Beside these general divisions, there are subdivisions into private and single rooms, and others for a multitude of twenty or thirty. The former rooms are plain, every one having a grated window, and each containing a bedstead generally of wood, but sometimes of iron: the sacking of the latter so arranged however, that its principal advantage—freedom from vermin—is counteracted. On this are placed two or three mattrasses of a mixture of wool and hair with suitable sheets and blankets, which altogether make up a very comfortable bed; a chair complete, the furniture of the dormitory. The arrangements for the toilet are poor. A basin of water permits the indulgence of washing, but when a towel is asked for, the response is the same as was made to the heroine of Mrs Clavers, "Haint you got a handkerchief?" One, who has money, can command such things as he pleases. The large rooms are filled with the commonest people. Extending the entire length of one side of the room is a something, whose use one at first cannot imagine. It resembles the leaf of a table, but is in fact a species of bedstead, constructed without sacking. This is let down at night, and covered with mattresses; and here, with all their clothes on, the whole company of twenty or more, as the case may be, sleep together in the same bed. Truly crime, as well as poverty, makes strange bed-fellows. In the day time the mattresses are piled away in the corner, and the bedstead is elevated again to make room for promenading. Such lodgings strikes one as rather too bad at first, but after taking a view of the motly crew, who, like the "Chouriner," never took their clothes off perhaps in all their lives to go to bed, the slight deficiency of etiquette almost disappears, and is partially atoned for by its manifest convenience. Many of the company indeed it is quite probable never enjoyed a better lodging. One of the wards is appropriated exclusively to common prostitutes who have been apprehended for making a noise in the streets, intoxication or disease. Another is for the insane found wandering at large. After their examination, which follows the arrest as soon as possible, these are all either discharged or sent to other prisons for their trial. All the Courts are held in the Palais de Justice, of which the Conciergerie is a dependance, and with which it is united by an internal passage. To this last all prisoners on trial are brought from convenience, and at its close are liberated or conveyed in the space of two days to the places of their sentence.

The Conciergerie claims a dreadful preeminence among most of the other prisons in its local history. Within its frowning walls have been enacted many of the bloodiest and most horrible tragedies of tyrannical power and of the no less arbitrary violence of infuriated popular vengeance in the numerous revolutions. The entrance is by an arch in the Quai de l'Horloge to a court, and thence through the great gate guarded by a portcullis. The stern, sombre vestibule subdues to a tone suited to the gloomy apartments to be afterwards seen. From the vestibule one door conducts to the "greffe," where is the office of the directors, another to the advocate's room, where the counsel of the prisoners are admitted to consultation with them. It is divided from the vestibule by a grated partition, so that it is completely under the inspection of jailors, who are constantly seated there. Another door leads to the "parloirs," or speaking rooms. There are two for the two sexes, and are alike in their construction, which is peculiar. A double grating two feet asunder divides the room into two parts, into one of which the prisoner is introduced, and the visitor into the other. None but relations, with a few exceptions, are allowed to visit here. From this description, it is apparent, that nothing can be communicated from the visitor to the prisoner, who, in addition to this effectual isolation, is subjected to the incessant vigilance of a jailor. In this prison there are few private apartments properly speaking, though every one sleeps alone in a small room, which occasionally contains two beds. The furniture is similar to that already spoken of at the Depot. At 7 in the morning a bell summons all to rise and sweep out their rooms; at 8 they are served with their allowance of soup; at 10 with their meat, and at 12 with vegetables. They may eat them, when they choose; but they have no more, till the next morning recommences the same routine. They all enter into a common court-yard together; in the centre of which a fountain permits to all, who wish, the privilege of washing. In this court yard the assassin and thief, the footpad and burglar assemble together. In bad weather a large room affords them shelter, and, when cold, the cell of Louvel, the murderer of the Duke de Berri, contains a stove, round which they gather. This is the only place which is warmed on the men's side. In the Depot on the contrary each cell is warmed by an iron pipe running through it, heated by steam. The cell of Louvel is circular, and in the top of its arched ceiling is a hook, from which was suspended the iron cage, in which he was confined. The dungeon is wholly destitute of light, but what comes from the grated door.

The side of the females is the same as that of the men, except that the "Mhauffoir" is a common apartment, but, at the same time, it is the most remarkable of rooms. That now used for the Sacristie is particularly worthy of notice, for it was here that the unfortunate Queen Marie Antoinette was incarcerated two months and a half; and left it only for the guillotine. The room is now much altered and enlarged by the addition of several smaller ones, but its original dimensions are easily discernable. Allowing for the part occupied by her bed, the space of ten feet by two was all that remained for a tenant of palaces, and a daughter of the illustrious house of Hapsburgh. Behind, a small room was constantly occupied by an armed guard, who watched every motion. It now contains three excellent pictures, which from the darkness of the room lit only by a colored glass window, are scarcely visible. They commemorate portions of the sad history of her checkered life; her parting from her family before going to prison: her prison as it was when she was there; her dress with every article truthfully painted; and her absolution by the priest, before she mounted the scaffold. Her sweet face, as there depictured, with the memory of her excellent character, made even the jailor blush for the despicable and unmanly barbarity of his country. This room leads to the chapel, where mass is chanted every Sabbath to the assembled prisoners. The men are stationed below, and the women in a grated gallery above, which screens them effectually from observation.

A large apartment, now unoccupied, is used in times of disturbance, to confine persons under arrest, and is capable of containing two hundred individuals. Still another, much smaller, without any furniture but a stove, is called the Condemned Cell, in which all, on whom judgment of death has been pronounced, are confined till their removal to the "Prison de Condames." They are sent hither as soon as sentenced, a straight jacket put upon them, a mattrass laid for them in a corner, and an armed soldier placed on constant guard in the cell. Three days after sentence they are executed, unless they consent to make confessions, in which case forty days are allowed them.

No work is done in the Conciergerie, and its capacity is two hundred and fifty persons, though rarely containing that number." A. K. G.

Mexico and the United States. Nothing can illustrate more forcibly, perhaps, the difference between the Anglo-Saxon and the Spanish system of colonization, and races, than a comparison between the growth and population of the two countries named at the head of this paragraph. In 1793 the population of Mexico was 5,270,000; in 1842 it was only 7,015,500. In 1753 the population of the United States was 1,051,000; in 1810 it was 7,239,800; in 1840 it was 17,670,000. Both countries have broken away from colonial bondage—both had to endure a wasting revolutionary war, and both are now independent. Yet with what difference of power, of happiness, and of freedom! In Mexico it is believed there are fewer people who *can* read and write than there are in the United States who *cannot*. That single fact is full of significance. [National Intelligencer.

THE FAITH OF THE UNITARIAN CHRISTIAN—Explained, justified and distinguished—a discourse delivered at the dedication of the Unitarian Church, Montreal, by Rev E. S. Gannett.

Just received by S. G. SIMPKINS, 21 Tremont Row. aug30

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Fliat, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the the finest hymns in the English language.

To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'

L. W. L.
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January 29, 1845.

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